

2

**The myrroure of golde for the
Synfull soule.**







This presente boke is called the
Mirroure of golde to þe synfull
soule / the whiche hath ben tra-
slated at parice oute of laten in
to frenche / and after the trasla-
tion seen & corrected / at length
of many clarkis / Doctours / &
maisters in diuinite / and now of late translatede
oute of frenche i to Englysshe by the right excellēt
princesse Margarete moder to oure souerain lord
kinge Henry the. vii. & Countesse of Richemond &
derby. The wise man in his boke named / Ecclesi-
astes consideringe the miserie and fraplete of the
worlde saith / that it is vanite of all vanites / And
all thinge that ben in the worlde present ought to
be called vanites / & therfore saith the holy doctoure
saint Gregory that there is noon more / acceptable
sacrifice to god / then is gode / zeale / That it is to say
an harnest desire to the weale of soules. For þe whi-
che cause I haue willed to make & accomplishe
this present tretys / gederinge and assemblinge ma-
ny diuerse auctorites / of holy doctours of the chur-
che / to the intent that the poore synfull soule troubled
by the fraude of ennye and oft ouercome: May by
holy monitions and auctorites / be addressed to the
light of iustice and trouth / and soled by the meane
of the holy goste that the shepe that were perished
may be reduced & led agayne to their grene pastur
And to the ende also that the poore soule redressed &
reuokynge his erour / knowynge his synne / and by
Mirroure of golde. A.ii.

in warde for to be of contricion conuertinge hym to
god/and therewith to do suche penaunce as he fyn-
naly may with all the saintes possede þe lyfe eternall
as saith the Crisostome sith it is so that from day to
day/ vanite of all vanites abuseth vs and theym
that in the delict of this myscheuous worlde is co-
uersant they ought in their patts/ wallis and ha-
bitacions/and their clothinge and all places whe-
re moost ordynately they shold be: that they sholde
write and make to paynte but principally in their
conscience this faire auctoritie vanitas vanitatu
et omnia vanitas. To thende that often of the daye/
and of the night they may haue it afore their Eie
and fele it in their hert. And for somoche that payn-
ters/ & Images of fowle the pleasure decyue
theym that so delite in it. It is right couenable and
helthfull in euery company/ as well in etyng &
drynkynge as other occupacions. Often to synge &
resite theis present wordes/ vanite of all vanities
and all thinge of this worlde is vanite. Certainly
soo saith the crisostome all thinge passeth/ but onely
the seruice and loue of god/ And for to knowe the or-
der and maner howe to procede in this lytel boke.
It is to knowe it shalbe deuised in. vii. chapitours
after the vii. dayes of the weke. To thentent that
the synfull soule solyed and desolued by synne
maye in euery chapitoure haue a newe mirrour/
wherin he maye be holde and consyder the face of
his soule.



¶ The table of this present booke.

¶ The table.

¶ Firſte of the filthenes and miſerie of man

¶ The Secounde of the ſynnes in generalle and of their effectis

¶ The Thyrde howe they ought haſtely with all deligence to do penaunce.

¶ The fourth howe they ought to fle the worlde

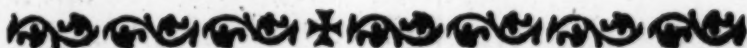
¶ The fyfthe of the falle Riches and vayne honours of the worlde.

¶ The Sixte howe they ought to drede deth

¶ The Seuenth of the Joyes of paradylle and of the paynes of hell.

¶ Explicit. Tabula.

¶ Of the bilenes and myſerie of man.



Myrroure of golde.

¶.iii.

Jeremie.



he prophete Jeremie
cōsider ynge the freyl
te & miserie of mākin
de by maner of lamen
taciō i wōit yng saith

thus Alas I poore creature wher
fore was I borne out of þ wombe/
of my moder / to seþ labour & sor-
we of this worlde / & to cōsume my
dayes i cōfusio. Alas yf this holy
man Jeremie þ whiche almighty
god sanctified i the wōbe of his mo-
der he hþ selfe said & pfered so pi-
teous word: what may I say that
am egēdred & cōcepued in þ wōbe
of my moder by syne And to þ pur-
pose saith saint Barnard / Study
to knowe thy selfe for That is the thyng mooste
auayllable & more praylable / to thy weale to kno-
we thyselfe: then it shuld be to knowe the courle of
sterres / the strengeth of herbes / or the cōplecciō of
all men. The naturis of beest / or the sciēce of all
erthly thinge / for in that knowleige thou know
este not what to thy soule is profitable. Nowe con-
syder / & beholde thou mortall / and miserable man
what was of the byfore thy natiuitie / And whate
is it of the nowe sythe thou was borne / And what
shalbe of the. ¶ To the houre of thy dethe / And
whate shalbe of the after / this mortall lyfe. Cer-
taynly thou haste been / ¶ Frome thy begynnynge

a thyng vyle / stinkyng / detestable & abhominable /
conceyued in fylthe rotennes of fleshe / & styn-
kyng fylthy concupiscence: and in the embracement
of stinkyng lechery & that worle is conceyued in the
uncleane spott of synne / & yf thou beholde & consider
well what mete thou art nourished within thy ma-
ders wobe: truly noon other but so corrupt & infecte
blod / as well is knowen by many philosophers &
other great clerk / & after thy natiuite thou that ha-
st ben nourished of so foule & vyle nature in thy mo-
ders wobe: as bfore is said: thou art also ordeined
to weeping / cryng / & to many other miseries / i the
exile of this sorowfull worlde. & that / that is more
greuous / thou arte also subiecte to thy deth & whi-
che euery true cristen man ought daily to remembre / &
thinke vpon / Behold then & consider in thy lyf / &
amonge all thing that almighty god hath created &
fourmed man is made of the most foule & abhomy-
nable mater: that is to know of the synne of therth
the whicherth is & lest worthy of all other Cline-
tis / god hath made the planet / & sterres of & nature
of the fyre. The windes & birdes of the ayre / & fyl-
shes of the water / the men & other beest / of & erth
Now consider the thing of olde antiquite & thou
shalt finde thy self most foule: & when & shalt knowe
the other bodys whiche of & fyre hath ben ma-
de & brought forth. & shalt among all other creatures
repute thy selfe right vyle & miserable / & & shalt not
will or may say or thinke thy selfe seblable to celest
all thing / or shalbe bold to preferre thy selfe byfore

the thing is earthly but yf thou wilt company thy
selfe with any creatour a company the to brute be
est is and thou shalt fynde thy selfe to thy yem moost
Semblable and lyke. For so saith the wyse Sala
mon/ man and brute beest/ semblably be comen of
the erth/ and to therthe they shall retourne/ knowe
then howe noble thou art in this worlde/ & take
hede that the beaute/ the praysinge of people/ the
strengeth and the heate of youthe/ & Riches & tho
noures of the worlde/ may not kepe the from kno
winge of the vilite of thy birth/ And yf more playn
ly thou desyre to knowe what is of the harken to
the story of doctours holy saint Augustine that spe
keth i this maner Alas myserable creature what
am I/ what is of me certainly I am aslacke full of
synne and Rotenes filled with stench/ and with
blinde horzour/ poze naked and subget to all mise
rab'e necessities/ & tribulacions/ ignorant of my
Entre/ & outgoynge bknnowynge. myserable &
deedly/ of the whiche y day passeth sodenly & lygh
tely as the shadowe. And the lyfe waneth as the
mone/ & as the grene lefe on y tree that by alytell
heate of sonne is sone drye: & with alytell wynde
is sone beten downe. I am myserable/ Erthe the
synne of Ire/ a vessel full of pryde/ engedred by vi
le nesse and fylthy lypynge in miserie and mortall
in payne/ anguyshe/ and sorowe/ to y whiche pur
pose saythe saynt Barnarde that a man is noon o
ther thyng thenne a fowle stynkynge frothe/ And
aslacke fulle of rottennes/ and mete to wormes.

¶ And for so moche as it is a thyng that she wylth
by experience: beholde and consider / what goothe
frowe thy mouth / thy nose / and other condittis of
thy body / And thou shalt say there can not be foun-
de a more vile dunghyll / of the whiche thyng spe-
keth ~~pau~~ Innocent synable saynge thus. O vile
noughty condicion of man / beholde & consider the
herbes and trees / they bringe forth of the ym braū-
ches flores / and frutis / And thou bringest fourthe
nyttis / & styntyng vermy. They bringe forth
frowe the ym wyne / oyle / and precious Baume / &
thou bringest forth the spetyll byne / & dirty corrup-
cion / they floresshe and odoure with sweteness and
suauyte / And thou yeldest frowe the thahominati-
on of stynte / for other thyng can not be brought out
of the / for suche as the tree is / suche is the fruyte /
¶ And man is noon other thyng after / the four-
me but a tree turned vp so downe / of the whiche
the hefte be the rootys / and the blokke is the heed
and necke / the stokke is the breste and tharme hoo-
les / & greute braunches be the armes / and the leg-
ges / and the lytell branniches be the fyngers / and
the Toes / And the man is as the leef in the wynde
and as the stubble dryed with the sonne / of the
whiche saythe Iob / the man is borne of the wo-
man / lyuyng breue and short space of tyme / and re-
plenished with many miseries / the whiche com-
myth & groweth as the floure / that sodenly is bea-
ten downe and flieth and passeth as the shadowe
& neuer in oon selfe astate abyde / wherefore it is

spoken in the thirde of genesie. That god sayde to
man remembre thou arte but duste / and too duste
thou shalt tourne / And for somoche saith Iobbe lo-
de remembre thou haste made me as myre and du-
ste / and therto shall I tourne agayne alas poze cre-
ature that arte but flyme and myre wherofough
test thou too be proude: thou that arte hutte duste
wherfoze sholdest thou lifte bp thy selfe: thou that
arte but ashes / wherfoze sholdeste thou gloryppe
thy selfe. See and consider that thou arte concep-
ued in synne. ¶ Thy natiuitie in paynye and tra-
ueyll thy life in miserie and labour / And too the
dethe necessaryly obligide. ¶ Alas wherfoze no-
rysthes thou thy fleshe with dilycypouss meetes /
and appavelles / thy selfe with riches & precious ha-
bittis / whē within a fewe dayes the wormes shal
deuoure the in the erthe / And thou takest noo heed
to ano wome thy poze soule with good condicions &
werkes the whiche if thou dyd not let it: sholde be
presented to god thy creature and his angellis in
the Joye of heuen / wherfoze settis thou at nought
thy soule & lettis and suffers thy cursid fleshe ha-
ue senpoxie and gouernaunce / knowe it suerly that
it is a greate foule abulsion to make a Chamberer
a maystres and a maystres a Chaberer / and ser-
uaunt ¶ Soule thou haste an euill household of En-
myes thy frende is to þ an aduersary and yeldeth
aretribution to the euill for good / & vnder the like-
nes of good is thy cruel enemy / ¶ Cursed fleshe as
often tymes as thou secheſte to noyſſhe and fede it

deliciously. thou addressest and lyt^t by agayne ^þ
thy mortall enmy / And as ofte as thou aparellis
and ordeyns to thy selfe diuerse and precious best
mentis thou armest thine enmye agayne the / and
dispoyleth thy selfe from all the fayer and p^rious
ournamentis celestall. **O**pore fleshe cōsider and
be holde what thou shalte do / and whate shalle be
come of the after this mortall lyfe. Certainly thou
shalte be but carion vile / and synkinge corrupciō
And miserable meate / and fedynge / to wormys.
Beholde þ sepulcres & tombes of theym that be
isswed oute of this mortall lyfe / and thou shalt syn
de non oother thinge but asses / vermen honoure &
synche / I wys they haue been as thou art / & thou
shalte be leche as they be. ¶ They were men as
thou arte / And haue eten and dronken / and passed
the dayes in Joyes and deliteis of this worlde &
in a momēt they be dissended in to hell / & their fles
he hath be eten with wo:mes. And the sorowe
full poure soule is deputed to be piteously treated
and tourmented in the fiere of hell vnto the greate
daye of Iugement / after the wiche daye bothe bo
dy and soule shall be buried in eternall dampnaci
on. ¶ Then see what hath prouffited to the cursed
synner þ bayne glorie of this worlde / for they that
haue been folowars and foloweth in the pleasaun
te and delitis of synne be now in like wise in the
tourmentys of hell / what hath profyted to theym
their shorte gladnes the myghtis of the worlde the
delitis of the fleshe and the great concupiscence of

—
false riches. Tell me now where be their laugh-
ings where be now their Joyes. their playes: their
banities. and organs. ¶ What Intollerable so-
rowe is be comen of this greate Joyes with the
grace and bitter distres/ for so I ytell tyme of volup-
tuos delites as to be cast and ouer thowone in e-
ternall payne euer duringe/ Thinke then thinke &
often for thinke in thy herte/ that so as to the ym is
haponed it maye happen to the for thou art man &
man is of therthe / And for so moche as thou arte
erth to the erthe thou shalt tourne when the houre
of deth shall come/ the whiche is vncertayne & vn-
known. when/ howe/ or in what place it shall co-
me for euery place al weys deth watchith and ge-
uith attendaunce. ¶ And therfore if thou be wise.
thou shalt al wayes in euery place geue sure atten-
dauce for hym/ And of the ym that so moche loueth
their delites and plesures of þ world spebeth I-
soder in this maner Right dere frēdes We ought
well to remembre the Iytell and breue tyme / that
the felicitye of this world durith/ and how I ytell the
Joye of this worlde is/ and howe fragile/ and fay-
linge is the temporall myght of this world Now
say presently what thou mayste saye. where be the
kynge. the princis. the Emperours with the Ri-
ches/ and the powers of the worlde. They be as þ
shadowe banished / they sheche & aske for the ym
And they be departed / but what shall I saye you
further the king? & the princes be deed/ of þ whi-
che many of the ym thought to lye longe/ and had

went they had bene suche men as deth myght not-
nope. O cursed mischeuous pooze soule / lesse & of all
forgoten / and cast out without any memory for thy
miserable & abused synnes / is it not so ordeyned þ
deth shall come / certaynly ye shall dye and as well a
pynce as other shal fall. Saynt Bernarde spekyns
ge of þ cōdicyon of man after þ deth / sayth þ there
is nothynge more styntyng or horryble then þ car-
rione of a deed man / for he of whome in his lyf the
embracements and collynge were swete and plea-
saunte / in the deth it is horribil and detestable to
beholde. And for so moche he sayd after man / the
wormes / after þ worms / stinke & horreur. What
profyttes then in this present worlde ryches deli-
tes and honour. The ryches deliuereth not þ soule
from deth. The delytes deliuereth hþ not from
wormes / ne the honoures frome stinke: and of the
selle same saynt Iohn Crisostome / howe moche
hath he profyted to them that in lechery and in vo-
luptuousnes of the body hath continued to þ laste
daye of this present lyfe.

Howe lechery causeth many euylles.
to come to man.

Lechery is enemye to all vertues & to all
goodnes / and for that sayth Boice in his
thyrde boke of cōsolacion / that he is hap-
py þ lyueth without lechery / for lechery
is a swete synnes / and byngeth a man to deth
As of golde. B.1.

or cuer he perceyue it / as Witnessteth valerie in his
ix. boke the Whiche valerie also in his. iij. boke tel
leth howe Iosephus in his age demaunded of one
yf he were not lecherous. And he answered I
praye the speke to me of some other thyng. For as
I am aduysed I haue had a grete byctory that I
maye by age eschewe lechery. For by lechery all
cuylls cometh and to that creature all good thyn
ges be troubled. Alas alas what was the cause of
the distruccyon of the people of Sichen: but for vio
lacyon of digne the doughter of Iacob / the Whiche
wolde goo to se the daunces / and there rauysshed
as it appereth in the boke of Ienelle in the. xxij.
chapytour. We rede also of many that is to saye
moore then fyfety thousande were slayne bycause of
the lechery commytted with the woman of leuite /
as it appereth in the. xx. chapytour of the booke of
Iugis. And a man was slayne for the lecherie of
absolon his brother / for so moche that he had defou
led Chamar his syster / as it appereth in y^e secon
de boke of kynges in y^e. x. chapytour. Abnar by his
lechery knewe the concupiscens of his fader his bo
seth / but within shorte while after they were both
slayne / as it appereth in y^e seconde boke of kynges
in the. iij. chapytour. What was y^e cause of the dis
traupe but lechery. Beholde in y^e sepulchres yf thou
fynde ony token of ventallse or certayne spgne of le
cherie or of ryches. Se and beholde yf thou fynde
ony token of precious cloth y^eges or riche anourme
tes. Where be now the abundaunce of foryssh the world

ly plesaunce / With grete dyners / & seruañtes / theyr
Joyes / theyr solace / theyr immoderate gladnes /
Where be they? for all memory & remembraunces þ
shalt fynde in theyr tombes wormes allhes / & styng
kyng fylth. Remembre þ then that suche is thens
de of the moost dere and ryche frendes howbeit
they haue passed theyr dayes in suche Joyous deli
tes of the worlde. Nowe wolde it please god that
thou myght perfectly thynke in thyne herte w con
tynuall labour all these thynges. But the cursed
sones of Adam leueth the true & helthfull studyes
& demaündeth thynges passyng & trasitory / & ther
fore ys þ Wyl in thyn herte by ryght delyberacyon
dreme & consyder þ vilete of this lyfe: & fle pryde / &
folowe mekenes: in knowynge þ pryde is þ synne
by the whiche þ deuyll deuydeth & knoweth his
from other / wherfore Iobbe sayth i his .xlv. chapys
tour / þ þ deuyll is kyng ouer all þ sones of pryde /
& saynt gregory sayth þ þ true sygne of euyl mē is
pryde / & þ ligne of god is mekenes / & by these .ij.
signes be knowen þ seruañtes of god / & þ seruātes
of þ deuyll / & Ildoz sayth þ þ proude soule is leste
of god & made an habitacle of deuylls / to þ which
purpose sayth þ wise man þ pryde is to be hated of
god & mā so as it well appereth. For pryde cast out
lucifer frō heuē / & adā frō paradys / pride made phar
ao drownded in þ see / w all his army / pride put sau
le frō his realme / by pride nabigodonosor was turs
ned to lykenes of a beest / by prid āthioch² suffered a
vilo² deth / by prid harod had þ psecutio² of his tūg²

Myr. of gol.

B. ij.

Of synnes in generall.

He that doth or comytteth synne is seruaunt
to the deuyl / & whiche from his begynnyn
ge comytted synne. And so as it is wyrtten in the
fyrst canone of saynt Iohn & fyrst chapytour / synne
is a dede so heuy that the heuen wyll not suffre it
nor in thende & erth shall not susteyn it / but it shall
dyscende in to hell with hym that comytted it. And
we ought to knowe also as saynt Augustyne sayth
all thynges sayd or done by desyre of concupyscence
agaynst & lawe of god is synne / the whiche thyng
all creatures & wyll eth or desyret eth theyr saluacion
ought with all theyr dyligence flee and withstande
de / and principally for. iij. thynges. ¶ The fyrst is
for somoche as synne is ryght dyspleasunt to god.
¶ The seconde is aboue all thynges it is pleasure
to the deuyl. ¶ The thyrde for so moche that synne
is most noyauce to man. O pooze synner and mis
serable man I saye vnto the that thou ought with
louerayn diligence flee and withstande all synne /
bycause it is & thyng to god thy creature dysplea
sant. Also that thou mayst consider & thynke what
god hath done for hate and detestacyon of synne.
For god our creatour for the dyspleasure of synne
dystroyd & put to an endenyghe all his workers.
¶ That is to knowe all the worlde by the floode of
Noe as it is wyrtten in the. vii. geneste. Also we
ought to knowe that god hath not wasted and dys
troyed as other kynges & prynces ded waste and

distroy þ landes of theyr enemyes / for theyr domas
ge and defaultes: but god hathe distroyed and was
sted his onely propre lande / for the dyspleasure of
synne / that was entred in to it in so greate abound
daunce þ all his lande perysshed. And forthermore
god hathe not synne in his dyspleasure onely but
also he hath displeasure with al that touches or is
partycipant with synne. And so ought we to knowe
that god is not as the men / for they caste not theyr
cuppes pottes & pccis of syluer & golde in to þ see /
for þ corrupt wyne that is within them / but they
cast out þ stynkyng wyne & kepeth theyr vessels in
suertye / but god doeth not in this maner w synne
for he casteth not onely synne awayt but with that
he casteth & putteth to perdition þ vesselles of synne.
That is to knowe the reasonable creatours / whos
me he hathe made to þ semblaunce of his Image /
and with his precyous blood bought agayne from
dampnacyn. The whiche poore soules for synne he
shall cast in to the greate & depe see of hell / & they so
dye. And therfore it is sayd in the boke of Lapyence
in þ. ix. chapitour. The synner & his synne is moost
in the dygnacyon of god / for god hathe not so good
a frende in heuen: ne in erthe: but þ he hateth to þ
deth / yf he synde in hym one onely mortall synne / for
& saynt Peter had dyed in synne when he þ thyrde
tyme denyed our lord not with stādyng that he lo
ued Iesu crist more brenyngely then any of þ other
apostels. He had ben cōdēpned by the diuine Justi
ce of almyghty god. Secondly it is well shewed by

Ap. of gold.

B. iij.

How almyghty god hateth synne When he for synnes of the worlde wolde make his onely and pure Innocēt sone pyteously to dye / y which thynge wytnesseth ysaie in his boke y fift y fourthe Chapitour sayenge I haue deliuered & geuen my onely sone to deth for synne of people / for the sone of god so as it is wyrtē in the same boke of ysaie haht wyllēd to deliuer his soule to deth to distroye synne. Now consydre who is he then that for the hate of his enemye wolde make his onely and propre sone to dye. **T**hyrdely this same selfe thynge is shewed in y almyghty god in y fyrst begynnynge cast synne out of heuen / and god seynge yet that synne cōtynued in y erthe / he of his mercyfull goodnes and free wyll dyscended frome heuen into the worlde and put out synne. And at the daye of Iudgement he shall cast and close synne in to the pytte of hell. Wherfore Michae sayth in the last Chapitour he shall cast in to the depth of the see our synne / for god in the greete daye of Iudgement shall cast in the depe see of helle the synners with theyr synnes. **F**ourthly it is to shewe y god soueraynly hath synne in open detestacyon by this similitude / for the good moder hathē in wardly the thynge in hate by y whiche she holde put her sone in brennyng fyre & neuer take hym out. So in lyke wyse is it of almyghty god / for notwithstandinge he hathē loued his chyldren with so brennyngē loue / that for theym he had wyll to dye / When the daye of Iudgement shall come he shall cōdempne theym

in to euerlastyng fyre yf he fynde in them one onely
mortal synne. And thou pore synfull soule then
for so moche that thou seest & vnderstandest howe
moche almyghty god hateth and hath abhomynat
yon of synne: yf thou wylte please hym: thou ough
test before all thy workes flee and withstande all
synne/ and gyue hym in the no place/ ne habytacy
on. For thou knowest well that the wyfe sholde be
ryght vntreue that wolde lay in her bed a man that
sholde pursue the deth of her husbounde / wherby
many euylles myght come to hym. Now is it soo
then that synne is þ thinge that our lordesu Jesu cas
te the true spouse of soules whiche he hath so mo
che wylled to loue þ by theyr cōtynuaunce of synne
many euylles hath happened them / & synably þ
deth. And therfore ryght dere frende thynke of thy
saluacyon & flee synne and herken the monyepon of
Dauid þ prophete þ whiche saythe in his maner.
O my almyghty god I praye the yue me a fyne
pure and clene herte / and that it lysteth to reneue
my inward partes / w thy holy and sacred spryte.
¶ Secondely thou ought soueraynly and with
all diligence flee synne / pryncypally deedly synne for
that is þ thynge þ moost pleaseeth & reioysseth our
goostly enemye the deuyl / as thou mayst knowe by
the sygnes. ¶ The fyrst is that the fend asketh
none other dysporte nor winnyng but onely þ sou
les / wherfore it is wyrtten in þ. xl. chapytour of ge
nesie that þ deuyll spake to god / sayenge to hym in
this maner / gyue me the soules of thy creatures &

all þ remnaunt kepe to thy selfe. And saynt Grego-
ry sayth / þ þ deuyll esteemeth or Iudgeth nothyng
doone that pleaseth hym : yf it hurte not the soule
With the darte of deedly synne. For he doeth as the
hyde for his praye. He sercheth nor asketh none o-
ther thyng for his refectyon but the herte. In lyke
Wyle the deuyll asketh of man nothyng but þ sou-
le. The seconde thyng is that the deuyll aboue all
desyret and loues synne. For his cōtynuall tēptas-
cion. For in cōmittynge of synne / he was neuer we-
re ne ouer traueled. For he hath ben purchasynge
synne by the space of. vij. M. yere & more / and neuer
was wery nor satygate / but alwaye sercheth & en-
quyret þ newe maner to make the creatour to cō-
mytte synne. For as it is wryten in þ fyrst chapytur
of Iob that when almyghty god asked of the de-
uyll frome whens he come / he answered þ he had
circuyed all therth. The whiche is a signe he occu-
pyed allway to moue synne / & neuer can take rest / &
for this cause is þ auctoryte solowynge taken in þ
boke of Iob in þ. iij. chapitour sayenge in this ma-
ner / they that deuoure me slepeth not. The thyrde
signe wherby it maye be knowen þ þ fende is souer-
aynly pleased w synne / for so moche he was neuer
satisfied w synne / nor wstandynge þ he hath by syn-
ne deuoured ifinite thousandes of mē / & yet is he al-
wayes hūgry as þ ragious lion euer sechyng how
he may deuoure mo. And as saynt Peter sayth he
is not onely hūgry of mete but w that he thirsteth
for drynke / wherof sayth Iob þ flode is horryble

and the deuyl merueyleth not therof / for he hathe
trust that the fode of Iordane shall entre in to his
throate that is to save in to hell / and the fode that þ
deuyl so swalloweth wout merueylunge is þ syn
nes cōmyng dave / and nyght in to þ swallowyn
ge of hell / the whiche he despyeth soueraynly to des
nour. And more clerely to proue that the deuyl ta
keth in synne his delectacyō we haue an example in
þ lyfe of saders / in the chapytour of deuylles. Now
one of theym amonge other was praeled and ho
nored of his pryce of deuylles / & was set in a chyre
before all other in sygne of vyctorye / bycause þ he
had led & brought to the synne of fornycatyon a mō
ke / the whiche by the space of. lxiii. yere before he
myght no draue to synne. Nowe therfore synfull
soule wepe bytterly as longe as thou hast reioyced
agaynst the / thy enemyes. That is to knowe þ fē
des whom thou hast reioyced / as many tymes as
thou hast mortally synned. And for the tyme to co
mēdore the by pure confessyon / & worthy satisfac
tyon / to make thy lord god Joye in the / With all
his aungelles. For as sayth saynt Luke in his. xii.
chapytour / þ aūgelles of heuē reioyces them / whē
a synner is conuerted and doth penaunce. Thyrdly
thou oughtest studiously to fle & withstand synne /
for it anno yeth the / & is more contrary to the then
any other thynge / in so moche that by synne we be
parted frome þ loue of god / & be made his enemyes.
As sayth þ prophete ysaie in his. xix. chapytour.
Our iniquities hath put deuysyon bytwene god &

hs / and oure synnes hathe Withdrawen his face
from vs / þ is to saye frome our vision. For there is
none i Paradyse so iust nor so holy: yf he comytted
synne: but anone he sholde fall in to hel and lese the
loue of god to the whiche purpose sayth saynt Au
gustine / he that comytteth faulte or synne agaynst
his true and moost true frende: ought to be repus
ted gretely reprobable. Now then it behoueth the
to knowe and vnderstonde that by a more stronge
reason he þ comytteth faulte or synne agaynst the
souerayne & debonayze almyghty god: ought well
to be reputed and of all holden abhominable. Four
thely it is to knowe that by synne the synner is iu
ged to the Jebet of hell / & for so moche as the lawe
of god is not farre dyfferent fro the lawe of man
Therfore in lyke maner all the brekers of the lawe
of man / whiche dothe trespase agaynst the kinges
Royall magestye: be woorthy to dethe and ought to
be punysshed corporally. So in semblable wyse
þ poze and miserable synners: Whiche haue offen
ded not onely the temporall prynce / but to the heue
ly kynge ought well to be condempned & to be han
ged in hell perpetually as it is wyrtten in the boke
of Ezechas the .xiiii. chapytour. And in lyke wyse in
decree of daryous / in the whiche he sayth thus it
ought to be shewed þ who so euer transgresseth &
breketh the lawe gyuen & wyrtten as touchynge þ
synne of comysliõ / or elles of dispiles it as / touching
þ synne of omysyon / they ought to take of þ pro
prie wode that is to say of the gardeyn of theyr pro

pre consciens / for in the consciens groweth a tree
wheron the synner is hanged / and his good dedes
be forfeted and ascrybed. For bycause he hath of-
fended and dispised the lawe of his pryncce.

Also in lyke wyse the punyshement of synnes
in wycked creatures: retourne to þe glozve of the
heuenly kynge as þe rewarde of glozve is Joyfull
to hym of theym that be good. Soo mayst thou se
that the lawe of man doth bodely / & the lawe of god
doth spirytually & that same almost is redde in the
viij. chapytour of hester where it is sayd take a mā
and hange hym on the Jebet / by a man is vnder-
stande a synner whiche the heuenly kynge shall cō-
maunde to be hanged on the Jebet of hell yf he syn-
de hym in mortall synne. Fyftely synne dyspoyleth
man in this woꝛlde frome all goodnesse and grace /
and in the other woꝛlde frome eternall Joye / so as
it is wyrtten in þe .xiiij. chapitour of prouerbes syn-
ne maketh man pooꝛe and miserable / for truely the
synner ought well to be called pooꝛe whan he hath
nothyng but hath lost hymselfe by deedly synne &
frome fredome is entred in to the seruptude of the
deuyll / yet ought the synner to be called moꝛe poꝛe
for he may nothyng wyne beyng in suche estate
noꝛ maye do ony woꝛkes meritorious oꝛ agreable
to god & finable may be called ryght pooꝛe / for none
may gyue to hy ony thynge þe good is for it shall pro-
fyte hym nothyng to the helthe of soule / for he
hath no lyfe but onely in þe body: þe soule is as dedd.
Wherof Boice sayth in his .iiij. boke of consolacyon

an euill man is none other wyse to be called but a
deed man. For man by synne is departed from the
lyght of god & derkely blynded. For as it is wy-
ten in the sophologie in the fyrste chapytour. they
shall walke as blynde. that haue synned agaynste
god. And as þe psalmyste sayth / they haue not knowen
ne sene the waye of theyr helth / and therfore
they walke i derkenes / to this purpose sayth saynt
Jerome. The soule polluted by synne / is depzued
and beaten downe / to thende that he is not wor-
thy or hath power to beholde on hyghe. And it is
to be knowen that synne is as the rottenesse in an
apple / for as the putrifaccyon taketh from the ap-
ple the coloure and odoure / so dothe synne take
frome man the odoure of good renowne & of Joye /
the coloure and beaute with the sauour of grace /
Wherfore synne of good right well maye be called
rottenesse / of the whiche speketh ysaye in his .xv.
chapytour / sayenge he that doth synne ledeyth a mo-
re foule lyfe / then is the myere or ony rottennes of
therth. And saynt Augustyn sayth & reciteth / that
it is a moze swete odour to mā to smell an olde sty-
nyng rotten deed dog / then is a synfull soule to god
& of this mater speketh saynt augustyne in a sermō
the whiche he made / and by hym was drawen a
spier there p̄sent in to the way of saluacyon. Now
aduyse & consyde poore & miserable synner / what
auayleth to þe thy cofer full of worldly goodes / yf
thy conscience be boyde from all good werkes and
dedes / thou couetest to haue worldly goodes and

thou wylt not be good thy selfe. Art thou not a shamed
to haue thy house full of goodes / and thou res
plenysshed with so many euylles. Nowe answere
me to this questyon what is it that thou woldest
haue euill. If it thou woldest not haue an euill
wyfe / euill chyldren / nor euill seruauntes / nor yet
euill goddes / nor euill hosen / and yet be cauled & her
ted in thy synne / woldest lede thy selfe a cursed lyfe.
Nowe I praye the for thy neyghboure helthe / thou not
more deely thy hosen then thy selfe that is to say so
as thou woldest not haue euill hosen which is one
of the simple & apparellmentes of thy body wyl not
thou to lede an euill lyfe / for the good lyfe is one of
the fayrest apparell of the soule / all the thynges that
thou seest saye and pleasaunt / thou holdest theym
and reputes theym as bere. But and thou seest well
thy selfe thou shalt repute the as byle & styfkyng
and thynke thou verily of the gooddes which with
thy house is fylled had power to speke they wolde
crye agaynst the sayenge of an hygge wyse / thou
woldest haue and possede vs after thy appetyte &
wyl / and we wolde haue a good true lord / her
ken how they crye agaynst þe in aduersyng the
desyres to god. O true god creatur of the world
why hast thou geuen to this man so moche good
and he is so euill / what may it profite hym the
grette goodes that he posselles / when he hath not
in hym the true loue of god that all haue geuen
hym. By the waye it is to be noted / that by synne man
is be come a brute best. And therefore sayth Boice

My of golde.

C.1.

in his .iiii. booke of consolacion. A man good / Juste
and true / of his wisdom and Justice be left / he
is no more man. for as soone as he getteth hym to
synne / he is conuerted to a brute beest. And p^r phe
losophers in his Ethiques sayth. That he is not
onely a beest / but worse & more detestable then a
beest. To the which accordeth Dauid p^rphete
sayenge in this maner / Man burynge p^r synne that
he was in honour and to god agreeable / had no wyl
to vnderstande his helthe but fell from god / where
fore he is comparat to brute beestes & foule / and
is made to them semblable. for the .viij. and laste
poynt it is to be noted that of synne is borne demer
les seruitude. Wherof Moyses saynt John in his
first Canonique in his thyrde Chapytre. He that
maketh or comyteth synne / is seruaunt to the deu
yll. Wherfore all these thynges considered / thou
more forwofull and miserable synner haue mercy
and p^rte of thy soule. And haue no wyl to put
thy soule into synne / but remembre howe by thy
curst synnes thou hast offended / and wrathed
thy lorde god. ¶ And that thou hast reioyced / thy
greate enuy / the deuyl. ¶ And doone damage to
thy neighbours. ¶ And soe then I praye the
poore synfull man knowe the noblenes of thy soule
and how greue and greuous hath he be the wound
des of her comytet by synne. for the whiche of ne
cessyte the sone of god hath suffered so greuous
passyon. for certaynly p^r the woundes of thy soule
hadde ben mortall / the sone of god had neuer suffe

reddeh for the; remede wyll not then so desoule
a prayse / when thou seest & knowest that his
ryght hys image hath had so moche pyte and
compassyon of his soule. And sayth it is soo that he
hath shed teares and wepynges for the / wylthe
thou then thy bed nyghtly w teares of penaunce &
cōtrepoyon. He hath shed his blode for y / shewethou
thy teares for hym by cōtynuall penaunce. Beholde
not that / that the fleshe wolde but consydre y whi
che y soule secheth & demaūdeth. For as saith sayn
te Gregoꝝy / for almoche as the fleshe in this worlde
delyueth sweetly in the delytes & pleasaūtes therof
within a shorte space of tyme after the lyfe corpoꝝal
all the soule eternally shall be tourmēted / & almos
che moze as y fleshe in this worlde shall be chastised
so moche moze shall the soule haue Joye and gloꝝy
in the other worlde. ¶ Wherfore sayth saynt Au
gustine lette vs leue and put behynde vs for y hos
nour of Jesu chryst / the thynges that be to be lefte
& that letteth y helth of our soules / to chende that
for thynges transytoꝝy we lese not etarnall / and cō
sore that yf it were sayd to y take and vse at wyll
y goodes & delytes of this worlde / almoche as shal
please y / on that cōdycio: that after thy eyene shall
be taken from the / & thou shalt all y remenaūte of
thy lyfe contynue in languysshe / hungre / payne / &
myserye / certaynly I am sure thou woldest neuer
then desyre suche temporall goodes. Nowe consy
der and rise dplygently then. For all the course
of the lyfe of man is not to compte one moneth or

one daye or one houre of space of tyme: in regarde
or comparyson of the perpetual ouerled paynes of
hell: whiche payne none can be so good as which none
other payne is lesse blable nor able to be compared.

How we ought with all diligence
to do penance.



Saynt Mathewe
in his. xiiij. cha
pytour sayth that oure
lorde wyllinge and ad
monesthinge y creatu
re to do penance / spe
keth in this maner. He
that takes not his cros
se and folowme: is not
worthy to haue me / by
this crosse we be taught
to auld gellen to vnder
stand penance / y which

all synners ought to take and bere perseueraunte
ly / yf he desyre in the beatitude eternall to reygne
with Iesu chryste. For as sayth saint Jerome in a
pistole that he wrote to Susanne sayenge this / pe
naunce is to the synner necessarpe / and ought to be
so moche / that it be suffycient for the cryme done a
gaynst god / or for the moze meryte that the penaun
ce excede the synne. And as saynt Augustyne sayth
who that wyll be saued / it behoueth hym and is to

hym necessarye / ofte to purge and wasche his con-
sciens / with teares / from al þe filthes & vntinnes /
where with he hath polluted & defyled hym selfe
frome þe tyme of his baptisme. But peradventure
thou that hast geuen and hadde all thy pleasure of
the worlde / Wyl say in this maner. Thy sermond
and the wordes that thou sayst to me in aduysing
me to do penaunce / me seemeth verie harde / for I
maye not dyspraysse the worlde / neither correcte / ne
chastise my flesshe. Alas poore synner hearken the
doctryne not of me / but of holy saynt Jerome / that
sayth in this maner. It is impossible þe a man maye
bese and Joye the goodes of this present worlde he
re / in fyllynge his belly and accomplysshynge his
wyl and thought. And after this worlde thyndeth
to haue the delytes in þe heuenly worlde / for he can
not haue his Joye in this erth here / and haue the
greate gloire in heuen. The which sentence con-
firmeth saint Gregoie saynge thus / many there
be that couete and desyre to flee frome the presente
exile of this worlde / in to þe gloire and Joye of para-
dise / but yet wolde they not leue theyr worldly de-
lytes / the grace of our lord Iesu callith them. But
the cursed concupyscence of this worlde euoketh
and withdraweth theym. ¶ They wolde gladly
dye as rightwylle people doth / but they wolde not
lye as they do. And therfore they shall euertlastyng
lye peryshe / and folowe theyr werkes in to holes / &
there to be inpurable dampnacion. To this pur-
pose speketh saynt Barnarde to þe synners that rei-

fulse penaunce. O miserable synners knowe & consider
in your hertes y^e lyfe & strayte conuersatioun of glo-
rious saynt Iohⁿ Baptiste whiche strapte lyfe &
couersaciō is to all delictious synners not wylling
to do penaunce: the very messenger of eternal death.
Alas we poore miserable & unreasonable bestes
& wormes of the earth wherfore be we proude / despy-
teous and displeasunt to do penaunce / y^eth y^e we
se that he y^e amonge all men was borne the moost
greate hath he wyllid his holy body pure / clene / and
Innocent / to chastyce by penaunce / and we despyre
to clothe and anourne our synfull bodyes with pre-
cious clothynge / and the good holy saynt had none
other clothynge to his body but the harde sharpe
skynne of a Camyll we couste and despyre to drynke
delictious wyne / & saynt Iohⁿ the Baptyst that
glorious frende of god drinke in the deserte none
other thyng but cleue sparre water. Beholde than
miserable synners / oughtest thou then flete boyrge
of penaunce & folowe worldly pleasures / I wote
naye / for certaynly it is not the waye to paradyse
& more to moue thyn herte to penaunce and to flee
synners of this world: & encombe the of the euill
rich man that was lorde and mayster of so grete
ryches and was dapply clothed with precious ha-
bices of purpyle the whiche not withstanding all
the delictes that he hadde in this worlde: after his
mortal lyfe was passed might not attayne to haue
in the necessitye of his burninge & heate one ouerly
droppe of water / for to refresh & coole his tynge.

Therfore remembre these thynges deere frende &
& do penaunce whyle thou hast tyme & space / & trust
not to moche of length of dayes / for though almygh
ty god haue promysed perdone and mercy to them
that wyl do penaunce / he hath not promysed them
certayne tyme to leue / nor yet a daye houre ne mys
mite. And yf thou wylte knowe what is penaunce
I say vnto y it is wepyng teares of contricyon for
thy synnes passed / with fyrme purpose neuer to com
mytte them more. For as sayth saynt Augustyne y
penaunce is bayne: Whiche synne folowynge defile
thy. And y wepyng nothyng propheth when
they retourne agayne to synne. Nor to aske pardon
of god: & wyl to fall agayne to synne. And for more
declaracyon thou ought to knowe & note that there
be thre maners of penaunce / that is contricyon with
herte / confessyon with mouthe / and satisfaccyon
with workes. For y thre maners we offende god
that is to knowe. The delectacyon of thought by
inprudence of wordes / and by workes of pryde / &
for that that by the contrary it muste be cured: we
muste make satisfaccyon to god in thre other ma
ners / puttynge contricyon agaynst y delectacion
of synne / confessor agaynst inprudence of wordes /
satisfaccyon agaynst the workes of pryde. Nowe
se thou fyrste what is contricyon / contricyon is a
sorrowe wylfully take for synnes comytted and done
ne / with full purpose to abstayne to make true con
fession & deuote satisfacciō / as sayth synt Barnard
y sorrowe ought to be in thre maners / that is to saye

sharpe / more sharpe / and sharpe / ryght sharpe / for
cause we haue offended oure souerayne lord god
creatour of all thynges. And more sharpe / for we
haue impugned our celestyal fader þ̄ so sweetly hat
norysshed & fedde vs. And in that we so haue offen
ded h̄ / we may be reputed woꝛs then dogges / for
þ̄ dogges of theyꝝ nature loueth & folowes them
that noryssheth & fedeth them. Thysdely contryci
ought to be mooste harde and sharpe / for somoche
that in cōmyttinge synne we offende god. And cru
cifye & tourmēt our redemer that hath bought vs
with his propre blode / and delyuered vs frome the
bondes of synne & hath delyuered vs frome the cru
elte of deuylles and þ̄ paynes of hell / wherfore we
ought to haue sorowe and displeaunce of thys thyng
ges. ¶ That is to wyte of synne cōmytted by good
dedes leste and tyme losse as spreketh saynt Augu
stine sayenge contricyon of herte is more woꝛthe
then all the pylgrymages of the worlde / & in a clau
se made vpon the psalme. Ad dñm cum tribularet.
It is sayd god can not despyse ne withstande the
repentaunce of a contryte herte / that with very co
tricio beleceth his mercy. And in lyke wyse sayth
saynt Iohn Crisostome / contricyon is that onely
thyng that maketh a soule to hate þ̄ fresshe haby
tes / and maketh hym redy to loue sharpe clothynge
of heer / to loue teares / to hate and flee pleasaunces
and laughynge / for there is nothyng that so com
pyneth and bryneth the soule to god / as the teares
of a penytente. ¶ And to the contrarye sayth

saynt Augustyne We maye not geue the deupll mo
re sharpe sorowes: then to heale our woundes of
synne by confession and penaunce. But alas howe
be it that by penaunce and contricyon We may get
so moche weale: and yet fewe folkes be that wolde
do penaunce. ¶ Wherfore thus our lord complay
neth hym / spekynge by Ieremie / there is no man
speketh that good is / nor that wolde do penaunce
for synne comytted and done. The seconde that is
to say confessyon is laufull and suffycient occacyon
and declaracyon of synners trespases before the
preest. For this worde cōfession is as moche to saye
as an hole she wyng or she wyng of all togpyder.
For he truely confesseth hym holily: that sayth all.
Confession also as sayth Ildore in the boke of his
ethymologies / is that thyng by whiche þ secret
sekenes of the soule vnder hope of pardone & mer
cy is made open to þ praylynge of god / of the ver
tue of whiche saynt Ambrose vpon þ psalme beati
nnaculati sayth: the benegaunce of god sealeth: yf
mannes confessyon make hym selfe clene. And Cal
sidore vpon the psalme of Confiteantur tibi popu
li deus sayth / that god is not as Iuge / but as an
aduocate for them that by true cōfession condemp
neth & yeldeth themselfe gylte. And poze leo sayth
that the synne abydeyth not to cōdempne man in iu
gemente whiche by confessyon hath bene purged.
And saynt Augustyne in þ boke of penaunce sayth
cōfession is the helthe of soule / the mynyssher and
consumer of synne / restorer of vertues. ¶ And the

Withstande and ouercomer of the deuyl / & What
more confession shyttes þ gates of hel and openeth
þ gates of paradys. And for these forsayde causes
ought dere frende trust the counsaile of p[re]late. Tell
thy[n] iniquite so as thou mayst be Justified / for þ
begynnyng of Justyce is confessyon of synne / wher
fore it behoueth to confesse the of all thy synnes holly
of the whiche thou canst knowe ony remembraunce
to one p[re]est whiche hath the power to assyle the / so
that thou telle not p[ar]te of thy synnes to one p[re]est / &
p[ar]te to another. For yf thou sholde confesse the after
suche maner / nother the one p[re]est ne the oth[er] my
ghte assyle the / for as sayth saynt Barnard / he þ
deuydeth his confession to dyuers confessours / hath
no p[ar]done. For it is detestable saynyng of hym / that
deuideth & Withholdeth his synne from shewyng
the veray p[ro]foudenes of his synne eternally. And
they þ maketh suche confessyon / receyueth excomu
nicacio[n] for absolucio[n] / & maledyccyo[n] for blessyng.
Suche diuysio[n] & confessio[n] is made by ypocryse
For they shewe theyr grete greuous synne to the
p[re]estes whiche they knowe not. And to them þ be
of theyr familer knowlege / they shewe theyr most
lyght synnes / wherof sayth saynt Augustyn as it
is wryten in þ decree. He that deuydeth his confes
sion is not to be prayled in no condycyon / for he kee
peth counsaill frome the one / that he sheweth to þ
other / þ whiche thyng he doeth by maner of ypo
crysye / to the entente to be prayled. ¶ Now lette vs
speke then of satysfaccyon the whiche Saynt Au

gustyne Dystyneth in this maner. Satisfaccyon is
to withstande and leue the causes of synne / and not
to fauoure his suggestions / he admonitions / saynt
Gregorye sayth we make not satisfaccyon by seas
synge of synne / yf we leue not the voluptuous by
longynge therto. And the we wepyng and lamenta
cyon vnfayned / for our synnes to the whiche purs
pose sayth Crisostome suche as the offence afore
hath ben comyled: suche wyl sought agayn to fo
lowe yf recōmacyon and satisfaccyon. And almos
che to be inclyned to wepynges / and lamentacyon
as thou haste ben inclyned to synne. ¶ And to tas
ke as greate deuocyon to penaunce / as thou haste
hadde grete intente to committe synne.

¶ For thy greate and mighty synnes despyeth the
greate lamentacyons wherof sayth Eusebius by
shoppe / by lyghte contricyon maye not be payde
the dette the whiche is due to the dethe eternall.
for some tyme with hylle satisfaccyon the synne ete
rall that is made redy for the euyl may be quenched
chyd / but many be soone wery in this mortall lyfe
to doo penaunce / and retourne frome the waye of
satisfaccyon / lohyng backward as dyd the wyfe
of Nothe / agaynst the whiche spekerh saynt Bar
narde in a sermonde / and sayth / he that perfectly
feleth and percepueth the persaunt dedes of synne
& the lesynge and sekenes of y soulle / can not lyght
ly fele and perceyue the paynes of the body / nor res
pue the laboures ony thyng / by the whiche he
maye do awaye synnes passed & withstande theym


þ he become. And as saynt Augustyne sayth vpon
che. cxi. psalme many be that haue no shame to com-
mytte synne but they haue grete shame to doo pen-
naunce. O vnbelefull creature and farre out of thy
reason/canste thou not haue shame and horroure of
the grete woundes of synne. Seest thou not what
foule stinke & rottennes is therin/renue to thy me-
dicine and do penance and saye my lord/ god my
creatour/ I knowe myne Iniquyte/ and so clerly/
that my synne/ is alwaye agaynst me/ to the onely
I haue commytted synne/ which is onely with-
outen synne. Forthermore it is to be knowen that
satisfaccyon is in thre thynges þ is to wyte in pray-
er almes and in fastynge / to thende that the nomi-
bre of thre be opposite agaynst thre false and deede-
ly synnes/ prayer agaynst pryde/ fastynge agaynst
concupyscence of the fleshe and almes agaynst co-
uetous. And for all thyng that is comytted agayn-
ste god is ordened prayer. And for the synne agayn-
ste his neyghboure is ordened almes. And for the
synne agaynst hym selfe/ is ordened fastynge and
for more declaracyon of satisfaccion he spekerh som-
what of almes. Almes is as moche to say after the
maner of spekyng: as comaundemente of mercy.
And in this maner ought this worde to be wyrtten
Elemosina by E and somtyme they wyrtte Elymos-
lina by I then is it as moche to say as the comaun-
demente of god / for he hymselfe comaunded / it to
be doone with his owne propre mouth / wherof
sayth/ Jeremye geue almes & all thynges / shall be

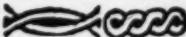
you pure & clene / or thyrdly Almes may be sayd af-
ter some the Water of god / for as Water quencheth
fyre / so almes dede quencheth synne / wherfore it is
to knowe þ thre thynges pryncypally ought to mo-
ue vs to do and accomplishe almes and werkes of
mercy . ¶ The fyrste is for mercy byeth agayne þ
gylte of synne for so moche as it is wyrtten in þ pro-
uerbe in þ. xvi. chapptour / by mercy vanpþe & ini-
quite is bought agayne / & Danyell resiteth in his
xiiij. chapptour spekynke of a woman that put in
all þ vesselles that she had a lytel quantyte of oyle.
And anone the oyle grewe in suche maner that she
payde & pacified her credytours. The vesselles of
the woman / betokeneth the pooze people whiche
we holde call in to our houses. For as sayth I saye
in his. liij. chapptour lede and call the pooze to thy
house and kepe theym : and with that thou haste /
that is to say / dystribute parte of thy substaunce to
this pooze vesselles. Moche lyke to þ sayth Thoby
yf thou haue lytell to geue yet studie to geue & des-
parte to þ pooze wyllynge. For then shall growe
the oyle of mercy / When by gracypous merytes the
synful soule hath made satisfaccyon to god for his
synnes. ¶ The seconde thyng that ought to me-
ue vs to gyue almes is for it encreases and multiply-
ples þ temporall goodes / as sayth saynt Grego-
ry in his dialogue / worldly substaunce be multiply-
ed. For so moche as they be dystribute / and geuen
to the pooze / we haue example in the thyrd booke
of kynges in the. xvi. chapptour of the wydowe þ

My. of gol.

D. j.

fedde hely / to Whome almyghty god multiplyed
bothe brede and oyle / Wherby it is vnderstande
that more is the almes prouffitable / to them that
fedeth þ poore : then to the poore that recepueth it.

Chyrdly Wherfore We ought to doo almes and
Werkes of mercy is: for that / that almes kepeth
the almes geuer at the houre of deth / and ledeth
with clernes and Joye his soule to the Realme of
heuen. And therfore sayth saynt Ambrose / þ mercy
is the onely helpe to theym that ben passed. 

CWhat felyshyppe is it of almes to hym that
dyeth / leue not then so true and so good a seruañt /
noz putte not suche an aduocate behynde thy backe /
ne doo not as they that in theyr lyfe withholde
deth theyr goodes by suche brēpnge Coueytous:
that neuer with theyr propre handes / departed almes
to the poore. For suche be semblable to hym þ
for to seclerely his wayes bereth his lyght behyn
de his backe / but do as is taughte to the by Eccle
siasticus / saye not to thy frende of thy soule that is
to saye to Iesu chryste: or to þ poore that shall aske
the almes. **C**By frende goo and come agayne to
morrowe and then I shall geue the / albeit that thou
mayste geue hym whan he asketh it. 

CFor it is to be knowen that the ryche of Whome
þ poore asketh almes: ought to consydre thre thyn
ges. fyrste who it is that asketh / for god hym selfe
loueth so moche the poore that all that is geuen to
theym in the honoure of hym: he repetes it to hym
selfe. **C**And for so moche as it is Wryten in the

thynde chapytour of saynt Mathewe / all that ye
shall doo to ony one of the leest seruautes : ye doo
it to me / god by the pooze demaūderth almes of the
ryche / and the ryche demaūderth of god the reals
me of heuen / so that the ryche ought well to drede
for to refuse or deny his almes to the pooze / leeste
that almyghty god wyll deny his prayer and as
kynde of the Realme of heuen. For it is wyrtten in
the prouerbes in the. xxi. chapytoure. He that clos
seth his eeres whan he heareth the pooze crye / the
tyme shall come that he shall crye / and god shall
not heere hym. ¶ Secōdely / the ryche sholde well
consydere what thyng it is that god asketh / whan
by his pooze people he asketh almes. Certaynly
he asketh nothyng of oures. But god asketh his
onely owne / wherfore he maye well be called vns
kynde to god whenne he denyeth / to the pooze his
necessarye almes : whenne he hathe nicetes and
drynkes with other goodes aboundauntely : the
whiche thynges well consydered Dauid : where
he sayth in Paralipomyone in his. xxi. chapy
tour.

¶ O my god and my lord all thyng
bethyne / and we haue none other thynges to ge
ue the but onely that / that we haue receyued and
taken of thy hande. ¶ For truly oure lord god /
asketh by the pooze nothyng but that that is his
and apperteyneth to hym : and not to haue geuen
but onely to leane it. ¶ And not onely / to yelde
therfore the double or thynde parte : but as an vns
rer wyll encrease it an hundred tymes more.

My of gol.

D.ii.

fedde hely / to Whome almyghty god multiplyed
bothe brede and oyle / Wherby it is vnderstande
that more is the almes prouffitable / to them that
fedeth y^e pooze : then to the pooze that recepueth it.

Chyrdly Wherfore
Werkes of mercy is :

the almes geuer at th
with clernes and Joy
heuen. And therfore sa
is the onely helpe to th

C What felyshyp
dyeth / leue not then sa
nor putte not suche a
ke / ne doo not as the
deth they goodes by
that neuer with they
mes to the pooze. For
for to seclerely his wa
de his backe / but do
nasticus / saye not to
to saye to Jesu chryst
the almes. **C** My fe
morrowe and then I l
mayste geue hym Wol

C For it is to be kno
y^e pooze asketh almes
ges. fyrste who it is

loueth so moche the pooze that all that is geuen to
thepm in the honoure of hym : he repetes it to hym
selfe. **C** And for so moche as it is wyrtten in the

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shall doo to ony one of the leest seruautes : ye doo
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ryche / and the ryche demaūderth of god the reals
me of heuen / so that the ryche ought moll to

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but onely to leane it. And not onely / to yelde
therfore the double oz thyrde parte : but as an vlti-
mer wyll encrease it an hundredth tymes more.

My of gol.

D.ij.

fedde hely / to Whome almyghty god multiplyed
bothe brede and oyle / Wherby it is vnderstande
that moze is the almes prouffyttable / to them that
fedeth þ̄ pooze: then to the pooze that recepueth it.

¶ Thyrdly Wherfore We ought to doo almes and
Werkes of mercy is: for that / that almes kepeth
the almes geuer at the houre of dethe / and ledeth
with clernes and Joye his soule to the Realme of
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¶ What felyshyppe is it of almes to hym that
dyeth / leue not then so true and so good a seruaūte /
nor putte not suche an aduocate behynde thy backe /
ne doo not as they that in theyr lyfe Withholde
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that neuer with theyr propre handes / departed almes
to the pooze. For suche be semblable to hym þ̄
for to seclerely his wayes bereth his lyght behyn
de his backe / but do as is taughte to the by Eccle
siasticus / saye not to thy frende of thy soule that is
to saye to Iesu chryste: or to þ̄ pooze that shall aske
the almes. **¶** My frende goo and come agayne to
morrowe and then I shall geue the / albeit that thou
mayste geue hym whan he asketh it.

¶ For it is to be knowen that the ryche of Whome
þ̄ pooze asketh almes: ought to consydre thre thyn
ges. Fyrste who it is that asketh / for god hym selfe
loueth so moche the pooze that all that is geuen to
theym in the honoure of hym: he repetes it to hym
selfe. **¶** And for so moche as it is Wryten in the

thyrde chapytour of saynt Mathewe / all that ye
shall doo to ony one of the leest seruautes : ye doo
it to me / god by the pooze demaūderth almes of the
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tyme shall come that he shall crye / and god shall
not heere hym. ¶ Secōdely / the ryche sholde well
consyde what thyng it is that god asketh / whan
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he asketh nothyng of oures. But god asketh his
onely owne / wherfore he maye well be called vns
kynde to god whenne he denyeth / to the pooze his
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bethyne / and we haue none other thynges to ge
ue the but onely that / that we haue receyued and
taken of thy hande. ¶ For truly oure lord god /
asketh by the pooze nothyng but that that is his
and apperteyneth to hym : and not to haue geuen
but onely to leane it. ¶ And not onely / to yelde
therfore the double or thyrde parte : but as an vns
rer wyll encrease it an hundred tynges more.

Wyz of gol.

D.ij.

O pooze synner doo thenne after the sayenge of
saynt Augustyne / geue to god for vsurye and thou
shall take an. C. tymes more / and possede the lyfe
eternall. To moche thou arte vnkynde yf thou wyl
not geue to god. For god to vsurp as thou woldest
doo to a Jewe or a sarazyn. And therfore consydre
all these thynges / and I derely praye the assemble
to gether yf pooze / and by them make thy treasure
in heuen / in doyenge yf werkes of mercy: and make
not thy treasures here in the erthe / but the herte of
a coueytous man is as a pytte withoute a botto
me / the more it recepueth the more it wolde haue /
and yet it is neuer full / and so sayth Ecclesiasticus
in y. vii. chapytour. The coueytous man shall ne
uer be fulfilled with money / for the herte alwaye
foloweth the treasure. Sorowe maye be sayd to
thym yf in perellous exyle of this worlde maketh
the yf treasure / and vpon that sayth Crisostome /
assemble thy substance in place & countree: Where
shall be thy dwellinge / for he yf maketh his treas
sure but in erthe / shall none haue in heuen when
he nothyng hath put there. And beleue suerly yf
the thyng thou shall fynde there: is onely yf good
thou haste geuen to the pooze. The goodes be not
a mannes whiche he may not guyde ne bere with
hym. Now vnderstande yf sayre auctoryte of saynt
Ambrose / he sayth that nothyng is of so grete co
mendacyon towarde god as pyte and charite / the
good doctour sayd I haue beholde many boke / &
scriptures / but I can not remembre that I haue

founde of our man / þe wyllingly hath exercised
the woorkes of mercy and pyte and vniuersally dyed.
And þe xij. sayth he geueth and sendeth to god
precious and clyere frutes that neuer letteth the
poore departe frome hym dyspurned or sorowfull.
for the vertue of mercy is so grete / that without
that all the other maye not prouffyte. And howe
be it that a man be true / chaste / sobre / garnysht
and adpyched / with many other vertues / yf he be
not merciful & pyteous neuer shall he fynde mercy.
And this that I haue sayd of vertues / almes
and woorkes of mercy conuertynge the poore people
suffyleth. And now we shall retourne to the pur
pose of the begynnynge of this chapytour / where
it is sayd / he that takes not his crosse and cometh
after me: is not worthy to be with me. This crosse
oughte to be taken in the tyme of youth and stren
gthe / to the which purpose it is sayd in the secon
de chapytour of Ecclesiastice. Remembre the of thy
creator in the dayes of thy youth / for then it prouf
fith a man moost / and moost pleaseth god. In tye
he wyse he sayth sone tary not to couerte the to god
and dyfferre not frome daye to daye. For his Ire
shall come on the sodaply. And in the tyme of ben
geaunce he shal destroye the / but agaynst the helpe
the full counsaile of þe wyse / the deuyl geueth and
promyseth to man euyl & dainpnable hope of long
lyfe / sayenge thou arte yonge and shal lyue & thou
mayst be good to confesse and do penauence.

¶ Of these poore synners howe they be deceyued.

¶ p. 2 of gol.

D. iij.

that so lightly beleueth in his deceptes / and in the
false hope of longe lyfe / purposunge in theyr auge
to correte theym selfe and amende / and then cos
meth soden deth / and synably rauyssheth and tas
keth theym to dampnacyn. ¶ And for so moche
as it is sayd in Ecclesiastico in the .xxix. chapytour
That by the promysse and hope of longe lyfe ma
ny be putte to perdyce. Howe is it then to note
that suche deuyllishe promysse of longe lyfe & thyn
kyng. to doo penaunce in auge is full euyl / for it
is agaynst ryght and reason. And yet is it worse
for it is also agaynst the synner hymselfe.

¶ And more euyl it is agaynst the souerayne bo
dy of god / and that it is agaynst ryght and reason
it appereth by thre ensamples / þe fyrst example is
that who that hadde .x. asses and sholde geue the
greatest burthen of charge to bere to the moost feble
he sholde do agaynst reason and good Justice.

¶ And so wyll he that onely wyll geue to hym selfe
in his auge the charge and burthen of þe synners
that he hath comytted in his pouer / and strenthe
for then he geueth the burthen to the moost feble
asse / þis is to saye to the debilitie of auge. for in auge
man hath no strength or vertue to bere labour or
payne. And they that so differre theyr penaunce / de
serueth malediccion of god / as it is wyten in zachar
ria in the fyrste chapytour. The man full of fraude
is cursed that in his bestyall lyfe hath doone ma
nye euylles / and maketh sacryfice to god of the
worste and the moost poore amendement.

And in lyke wyse is he cursed that in the delites
of this worlde passeth the tyme of his yowthe and
strength / and differreth to make true sacrifice unto
almighty god / tyll the tyme he feble and olde aage
come vpon hym. And therfore sayth Isidore
he that lyueth the couenable tyme of penance / It
shall be to hym but as a boyde thynge to come to the
pate of god to praye.

The seconde example is that he that in his
strength and power is not able to lyfte a bachel
in his yowth / and whanne he cometh to feblenes
of aage / then wolde take vpon hym the charge
myght wel be repured a verie fool.

So in lyke wyse is he that in his yowthe whyl
his strength is in hym / woll not take vpon hym
the dedes of penance whiche thenne maye be to
hym lyght. And hopeth better to do them in his
aage when there shal be augmented in hym grete
debilityte and feblenes / he well maye be resembled
to a fool. Wherof as it is sayd in the lyfe of for
bers that one wente and kutte a fagotte of woodde
and then assayed to lyfte it / and founde it to hevy.
And yet inconuenient he wente to another woodde
and putte in more / and wolde haue lyfted it / and
founde it so moche more hevy to bere. In this
manere dothe the synners whā they take the char
ge of synnes and leueth to do penance / fromeday
to daye puttynge & adioynynge synne vpon synne.
For as sayth saynt Gregoure. The synnes by pe
nauce is not purged / taken a way of his nature

[illegible]

agaynst hymselfe / In lyke cōdyceon is the synner
when he taryeth to do penaunce. For he loueth bet-
ter to be in synne whiche is þe spyrytuall sekenes of
soule. And not onely sykenes but eternal deth. Des-
pyreth rather his deedly sykenes then his eternall
lyfe / wherby it clerely appereth þe of the obstynate
synner it ought well to be sayd þe he is euill agayns
ste hym selfe so that he loueth sykenes better then
helth / and deth then lyfe / seruytude / then fredome
euill then good / as sayth saynt Iohanni in his cano-
nique. He that doeth synne is in þe seruitude of syn-
ne / and saynt Augustyn sayth that a man good ius-
te and true / notwithstandinge that he be in seru-
tude is in his bounte kepe alwaye free and in his
fraunches / but the euill synfull man notwith-
standynge he reygne and be dyed and honoured in this
worlde he shal alwaye dwelle in cursed seruytude /
and that worse thynges is to saye: as longe as he
shal endure in the bonndage of vyces and synnes /
he shal be in the boundage of euill lordes and reus-
lers. The seconde example is that / he that sholde
owe a greate somme of money / to a vsurer whiche
sholde growe and be augmented from daye to daye
soo that he sholde not be in power to paye it / but
wolde euer tary as longe as he myght. He sholde
greately do agaynst hymselfe / so to purpose almos-
the more as þe synfull man shal dwell in synne: so
moche more shal he be bounde to payne / wherof
it is wyrtten in the boke of appocalyps in the. xxiij.
chapitour / as moche as þe synner glorifyeth hym in

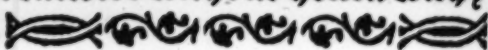
his delytes so moche more he geueth hym selfe to
tourmente wepyng and payne.

Thyrdely the promyse of longe lyfe is ryghte
euylle and daūgerous / in so moche as it is agaynst
the Wyll of god / as it appereth by .iiij. examples /
the fyrste is yf it were so that a yonge man were
impungnyng and contrarie to his mayster: of þ
whiche he sholde haue all his weale by the space
of his lyfe.

And that he then lefte his pro-
pre lord and mayster / for to serue the Enmye of
the same durynge the tyme of his strengthe and
pouthe.

And whanne he sholde come vnto impotencye:
and be atteynted with aeger and feblenes: thenne
wolde retourne to his fyrste mayster in offeryng
hym his seruyce for the remenaunte of his lyfe:
suche a seruaunte myght well be reputed of euyl
and vntrue condycyon / and nothyng to be thou-
ghte agreable to þ seruyce of suche a man. In this
maner is it of the synner / he offendeth god and ser-
uyth his enmye þ deuyll / enduryng his strength
and youth and purposeth / to serue god in his feble
aeger. **T**he seconde example is / yf there were
ony that hade receyued of his lord grete gyftes
and goodes wherby he myghte haue grete wyu-
nyng and aduantage / and yf he wolde dyspens-
de and waste theym for noughte. He myghte well
be called a foole / and vnkynde to his mayster / the
wiche thyng doeth the synner indirectlye doyng
agaynst the goodnes of god.

And in commyttynge synne dispendeth folysshely and wasteth vnkynedly the goodes that his creatoure hathe geuen hym. That is to knowe the soule/ the body/ the wytte/ by the whiche his soule is ennoblyshed/ & strength and vertue of his body/ his worldely goodes temporall/ the space of his lyfe/ and many other saye and greate gestes and benefytes that of god he hathe recyued/ saynt Gregoꝛe spekethe of the soule: Whiche god hathe geuen vs as a pꝛecyous treasoure/ to vse reasonably in doyenge merytorious workes: by the whiche we maye gette the Realme of paradysse sayth in this manere/ Curses and sorowes be to me/ yf I by my negligence fayle to kepe the treasoure and Iewel that the pꝛecyous lambe vndefyled Chryste Iesu/ hathe wyllled full derely to bye agayne. And for the tyme that god hathe geuen vs in this mortal lyfe as sayth the sayd saynt Gregoꝛe: thou haste not in this worlde daye/ houre/ ne mynet/ ne space of tyme wherof thou ne shalte yelde accomptes befoꝛe god/ how and in what operacyons/ thou haste imployed thy tyme. ¶ The thyrde example is yf the seruautes whiche haue dyspendynge of theyꝛ lordes goodes geue to straungers & his Enmyes the best brede & wyne/ and geue and mynyste to his lorde yf bytayles that be corrupte rotten and stynkyng/ he sholde doo vniustely/ and falsely agaynste the Wyll of his mayster/ and ryght so dothe the synner that all the beste tyme of his yeres that is to saye in his youthe geueth hym selfe

to the Worlde and to the deuyl: Whiche be the en-
 myes of Iesu chryste and purposeth to geue to god
 the worste: Whiche is the olde ende of theyr lyfe.
 Alas he dyde not thus With sayd my god my crea-
 tour / my strength my beaute and my youth: Wpll
 I onely to thy seruice kepe / and to this purpose it
 is sayd in ecclesiastices gyue not to god the rotten-
 nes and dregges of thyne aeye / but presente vnto
 hym the free wyne pure and cleane of thy folysh yn-
 ge youth. Item saynt Gregoꝝ spekeþ of theym
 also that deffereth to do penaunce / and sayth the
 synner is to ferre straunge frome þe fapthe and lo-
 ue of god that for doyng of penaunce abydeþ the
 tyme of his aeye / so he then hath not in his powre
 ony tyme or houre of his lyfe / Wherfore and thur-
 ghe the counsaile of Isodore euery pooze synner
 ought dilygently With all his myght Whenne he
 maye retourne hym to god / so Who that doeth not
 penaunce When he maye: when he wolde he shall
 not do it. Doo then penaunce and tary not to then-
 de that thou be not enclosed without heuen with þe
 folysh byrgys. 

Howe we ought to dyspyle and
 hate the worlde. 





Saint John
in his first
canonyque
shewyth
vs that we

ought not to loue/ The
worlde ne the thingis
that be in the worlde/
And saithe in this ma-
ner/ loue ye not the worl-
de ne/ thingys that be
therin/ yf there be any
that loueth the worlde

the charite of god is not
with hym. Also the concupiscence of the worlde pas-
seth and banysshith a waye/ And saynt Augustyne
treatinge vpon the same wordes / demaundeth in
this maner/ O thou poore cheator whiche woldest
thou chese of thies to w: wolde thou loue/ the worl-
de and the temporall thing? & passe the tyme with
them: or dispise the worlde and lyeue eternally with
god/ yf thou loue the worlde: it wyl deceyue the/
for the worlde calleth and draweth swetely to hym
who that loueth and foloweth hym/ but in their ne-
de he fayleth theim/ & maye not supporte ne socoure
them and certainly the worlde is as one excommunicate/
for so as the excommunicate i the churche is not
prayed for so oure lord Ihu criste prayeth not for
the worlde/ the whiche all tymes prayed for his p-
secutours/ and theim that crucified hym/ Alas to

Myrroure of golde.

E. i.

moche is he a foile that serueth suche a maister and
hath suche a lord þat in the ende chaseth & kesteth out
his seruaunte naked and poure & withoute hyre/
for so the worlde both: we rede of the Saulden of
Babilon the whiche keynge seke in the cpte of Ba-
malens of a mortall deseale cōfessyng hym selfe
of the shortnes of his lyf & of nighnes of his deeth
piteously and in great lamentacions called to oon
of his seruaūtis/ and sayde to him in this manere/
Thou were wounte to bere in my batayllis / the
banner and the spgne of myne Armes/ by tryum-
phant victorie/ Nowe a noon take and bere the sig-
ne of my sorowfull deeth/ that is to knowe this po-
re cloth and myserable shete and crye with an hy-
ghe voyce by alle the Cptie these wordes / see the
kyng of alle the Orientall parties the whiche dy-
inge and fynnyshyng his dayes bereh with hym
noon of alle the richesles of this worlde but oonly
this olde and poure clothe or shete/ And semblably
we rede of a yonge prince kyng of Ioyen keynge
i infirmitie of sekene/ cōsideryng his dayes we-
re shorte/ and his deeth nigh/ beholdyng his palac/
houses and greatedifynges: cryed in castyng ma-
ny sighes and pyteous teares. O my god my crea-
tour Ihesus/ at this houre I see and maye knowe
that the worlde ought well to be dispised.

Alas I haue hadde in this worlde many sumpt-
uous palacis: houses / & lodges with great Ry-
ches/ and nowe knowe I not whether to goo: no-
ther any creature that wyll take and receyue me

this nyght in to his house / Consider thys thinges
poore and myserable synner and leue thy god and
thy felicitye that is to knowe this deceyvable worl
de / byfore that by hym: and of hym / than be lefte in
soo greate and myserable pouerte / herken what
Saynt Jamys saythe / he that is frende of thys
worlde: is Enmye of god.

And saynt Gregoꝝy saythe / soo moche more as
the man is nyghe the loue of the worlde: soo mo-
che farther is he fro the loue of god / for the why-
che thynge manifestly oure Lorde Ihesu criste at
the houre of his passyon wente oute of the Cytie
of Iherusalem alle naked to be crucifyed and suf-
fer dethe / wyllynge to the we that they oughte to
flee the worlde & his communitie yeuenge ensam-
ple that he that wolde folowe the fruyte and me-
ryte of his passyon: oughte to flue out of the worl-
de atte the leest by affectyon / in fleyng the worlde-
ly conuersacion / and desyringe the spirituall.

And for so moche oure Lorde Ihesu criste spake
to Jeremie / sayenge / flee and goo oute of Babilon /
to thende that euery parson maye saue his soule.

By babilon as sayth Saynt Jerome is vnder-
stonde the house of confusyon / and that house re-
presēteth þe worlde where / In all partyes repneth
confusyon as wel in the clarge as in the commu-
ne people.

And in Kelygous as in seculars / and in olde:
as in yonge / & generally as well in men as in wo-
me / in suche maner as saint Iohn sayth veritably

Myrroure of golde.

C. ii.

and with good right/ All the worlde is euyl: and/
to all euyl it is obedient wherfore saynt Barnard
counsayll ynge/ to flee the worlde and ble arelige-
ous lyfe: saith on this wyse/ flee oute from the mid-
des of/ Babilon that is to saye fro the worlde and
saue your soules: fle to the Cite of refuge that to to
the relygeous lyfe: and ther ye may for the euylles
passed do penance/ and gette the Joye/ Eternall:
wherfore abasshe you not ne drede the harddenes/
or payne of doinge penance for the passionnes and
affectiōns of this presente worlde: be not worthy/
nor sufficient: for to pardonne the euylles and syn-
nes passed byfore ¶ And therfore thinke of the re-
warde that is promysed by / doinge penaunce in the
house of god whiche is the heuēly realme eternall
And for more example declaracion of this mater: it
is to be noted that/ we ought to flee this synfull/ &
miserable worlde for. iiii. causes/ first thou ough-
test to consider/ that the wyse wyll ynge wolde de-
parte to the conseru ynge and keepynge of their hel-
the: placis corrupte with pestilence and princypal-
ly yf they fele and perceyue sekēnes of disposicion/
daungerous In this maner is the worlde for it is
infected with corrupte pestilence by thabboundaun-
ce of synne And in so moche as synne is right con-
tagious sekēnes Soo it is to be fled and left. And
also the company of wretched synnes for it is vn-
sure and vnholysome to them that be hole in all the
yr membris to folowe & vse the company of the ym
that be lepts and vnclene In lyke wyse it can not

be thyng sure to man: that wyl be pure and cleane
to folowe this synfull worlde fulfylled with all vi-
ces. To the whiche purpose it is sayd in ecclesiasti-
cis in the. xii. Chaptyour. He that toucheth pytche
in ber ynge therof: shall take some towche of foul-
nes. And he that is companied with proude: shall
fynde some apparell or clothyng of pryde. And
to save thetrouthe: it is a thyng impossible that
he abyde longe in good werkes that often frequen-
teih with euyl persones. And for so moche saythe
the psalmyste: with the holy thou shalt fynde the
holp: and with the euyl: thou shalt fynde the euyl
and so as euyl conuersacyon is noysant & hurte-
full: ryght so is the good company good & profyta-
ble: for he that fyndeth the good company: fyndeth
helthfull lyfe and haboundaunt on lyches.

And for a trewe declaracyon: beleue veraily þ
full seldom it is seen: but a man becommeth good
or euyl: after the company where he is enter-
tyned. And as sayth Saynt Jerome the hart is of
chyliden is as it were a cleane pure table: In the
whiche nothyng is paynted.

Wherefore it is a true lykenes: that the workes
and condicions that they lerne in youth: be it good
or euyl: they wyl folowe in theyr age.

Thenne lette vs withdraue frome this worlde
as frome aneuyl neyghbour: for in this worlde
is there not a wyse neyghbour: nor that some-
maye angoye vs: as the affynyte and affectyō of
synnes: where with this worlde is replenished.

Myrrour of golde.

C.iii.

CSecoundly the wyse of theyr nature withdra-
weth & departeth fro the places where they haue
doughte to be trayed / solde / or deliuered to the han-
dis of theyr Enmyes whiche the worlde dothe fro
daye to daye / wherfore the wordes of Judas that
betrayed his mayster / is proper to that purpose.
whiche sayd he that I shalle kysse take and holde
hym / for he is that I shoulde deliuer you / suche or
resemblable wordes sayth the world to the deuyl
for he that the world clyppeth and kysseth and lyf-
teth vpe in greate honoure / he betrayeth & yeueth
them in to the handes of ther greate enmye the de-
uyl. **C**wherefore thou oughtest well to note that
in this worlde there is noo suertye ne trouthe / for
as sayth saynt Jerome the mooste greate and ma-
nyfest sygne of dampnation is to haue and folow
in this corporall lyfe the pleasures / the sportis and
felicyties therof and to be byloued of the worlde.
for he erreth and fargoeth out of the way of Just-
yce / that by ryches and delytes enuoylith hym to ple-
ase the worlde. **C**Therfore the wyse withdra-
weth hym frome that place where he weneth there
be perell / certaynly soo is the worlde a place ryght
perilous / which is called a See as sayth the spal-
myst / the world is a greate se spaciuous / of the whiche
as sayth saynt Barnarde the dyfficulte of pas-
sage / and the multitude of passers proueth & daun-
ger / as in the see of marcell of theyr be. iiii. shyp-
pes one scarilye can passe wout perell / So is it of
the See of this worlde / of. iiii. soules one amonge

them with payne cometh to saluacion. This worlde is lyke the diluute where fewe folk is be saued in respecte of the that puryshe. It is as the fournes of Babylon/embraced with the fyre of hell/wherefore aboue all thynge/man ought to drede & flee it For by the wynde of in a lytell worde / man is embraced to the fyre of Ire/ And for the beholdyng of one woman/is embraced with the fyre of lechery / and for the beholdyng of one precyous Juell/is embraced with the fyre of couetous concupyscence.

¶ Fourthly we see by experience that man gladly withdra weh and departeth from hym that desyret hys / and pryncypally frome his Capytall Enmye. ¶ And oure Capytall Enmyes the deuyll Prince of the worlde that nyght and daye manyfeth our derth/frame whome withdra we vs when we forsake the worlde. ¶ And for so moche sayth Ecclesiasticus in the .iiij. Chapptour hold the al waie farre frome a man that hath power to slee the by the whiche man is vnderstande the deuyll / that man is ouercome by as sayth saynt Mathe we in his .xiiiij. chapptour suche thinges be done by þe deuyll man vnderstandyng the deuyll our gostly enemy For whiche cause aboue sayd/ we ought to knowe & vnderstande that the souerayne remedy to ouercome the worlde is to flee and departe there with / And to this purpose we rede in the lyfe of faders / þe saynt Agryne beyng resydunt & dwelling in the palace of the Emperoure/made his Wyson to god saynge /lorde I pray the addresse me in the way of

helt/ in the whiche Dyrfo makynge came to hy
a boyce: saynge/ Agrym fle the worlde and þ men
therof: ⁊ thou shalte be saued/ And anon after the
hooly man wente in to a deuoute Relyggyon/ in þ
whiche place he prayed semblaby as he had don a
foze/ lorde addresse ⁊ she w to me the waye of helth
And agayne a boyce answered hym/ agayne fle o
uercome/ kepe sylce/ ⁊ rest the/ These be the notes
to fle syne/ by the fleynge: is ouercome the concupis
sence of the fleshe/ by keepynge sylce: is ouercome
pryde/ by rest ⁊ sealyng the loue and desyres of þ
worlde: couetyse/ ⁊ auarycye is ouercome. Item
fodoz she woth vs i this man to dysprayse þ worl
yf thou wylte lyue i rest: take a waye ⁊ put fro the
all thynges þ maye noye: or take fro the: thy good
purpose/ be come to the worlde as dede/ ⁊ lo þ worl
de to the nother care for the glozy of the worlde mo
re then thou were deed/ dysprayse i thy lyf: the thi
gis þ thou mayst not haue after thy deth/ of this
mater spekeþ last Hieroe in this wyse/ o lyfe of the
worlde: not lyfe but deth/ a lyfe false ⁊ deceyuable
a life myrte/ ⁊ medled with distres/ a lyfe shadow
ed with lyes/ now as a freshe flowre: and anon
dye/ a lyfe fragyle ⁊ caduke / O lyfe myserable to
the true lyfe contrary/ þ the more he groweth: the
more he mynysheth/ the more he goeth forth: the
nygher is the deth. O lyfe full of snares. ¶ Howe
many hast thou in this worlde: of myserable men:
taken and wapped in thy lases/ howe many hast
thou ledde and dayly leadeth: in to the tourmētes

infernall. howe moche is he blessed that may knowe the sorelties moche more is he blessed that hath nocure of the and dispraiseth thy blandysing? & right blessed ought he to be called that is depriued from the saint Augustyne saith the worlde cryeth I shall faile the at nede & thy fleshe cryeth I shall fall all to corruption. Nowe aduise the miserable syn: whiche thou wilt folowe. Alas right dere frede if this thing before said moue the not to dispse and condempne the worlde/herken the speakynge. of saint Barnard to them that loueth this sorowfull worlde / sorowe / payne / and / trauayll / be to them to the whiche is payred the mete of wormes / labour / flames of fyre / thirst / cōtynuall wepyng / and gnashynge of teith. And also y horrible face and loke of deuillis And sorowe may be sayd to them: y be in that perpetuall tourment where deth is desired night and day and neuer shall come for cursed synners in that tourment demaundeth deth / but / dye shall they not for incessantly they shalbe tourmented in euerlasting horrour. Nowe miserable synners thinke ye now what sorowe and lamentacions shalbe when the poore synners shalbe separate and put out frome the company of the iuste people / And when they shalbe geuen to the power of deuellis and shall goo with hym to eternall. tourmente. Depriued and departed from the glorie & felicitie of paradise / in sorowe and payne perdurably dwellynge in helle / where the fendis without seasynge: shall al waye trauell & tourmente them

He that thus shalbe tormēted: shall neuer dye but
euer lyue Without hope or mercye and for more aug-
mentacyon of sorow: the dampned shall lyue with
out deth/and dye With out beyng consumed wher
fore it is to be noted what Ildore saythe/ yf thou
haue the Wytte of Salamō: the strength of Samp-
son: the tyme and longe lyfe that Enehadde: the
myght of tholomey: the ryches of Cresie. What my-
ghte all these proffyte the at thy houre/ whanne thy
stynkynge infecte fleshe shalbe geuen to the wor-
mes/ and thy soule to hell/ With the soule of the cur-
sed ryche man: there myserably to be tourmented
without ende. Item another thyng ought to mo-
ue and amonyshe the to flee and dyspyse y^e worlde
that is to knowe: the shorte space and tyme of lyfe
and the houre of dethe that to vs is vncertayne.

¶ Wherfore sayth last Gregoꝝ/ the myserable ob-
stynate synners: do purchase and desire they^r curled
byce/ vnder the shadowe and hope of longe lyfe &
the good and iuste: leaue the gylty of synne:
bycause they knowe and Iuge in them selfe. The
shortenes and lytell whyle endurynge of this pre-
sent ryght myserable worlde: wherof speke the last
Jamps i the. iiii. chapyter of his canonique What
thyng sayth he/ is our lyfe: but a vapour lyghtly
apperynge: and anon adynchyled and lost/ And as
saynt Augustyne sayth/ Howe shorte is the lyfe of
man frome his chyldehode vnto the decreped age
for yf Adam hadde lyued sithen the tyme god four-
med hym vnto this daye: and now dyed: What

profyte shulde be to hym the lengthe of his lyfe.

Cf for what is oure lyfe but the course to the deth
whiche maye not be letted / but it be houeth vs al-
waie to attende the houre: that our souerayne lor
de and god hath lymyted / for in hym only is our
houre certaynly determyned / to the whiche purpo
se saith Senec / frome daye to daye we shall dye /
for euery daye is taken frome vs acertayne of our
lyfe. **C**o my dere frende pf thou weale consider
and loke vppon thy self geuyng hede to the se wor-
des befo:e wrytten: and pleuerantly prynte them /
in thine herte: thou shalt haue noo mynde to synge
any other songe: in this wretched worlde: but on-
ly this *I languyshe in myserie: and contynually*
goo to my deth: forgettynge the tyme of longe lyf
in this p'sent world: for truly thou art deceyued &
thou hope of longe lyfe: And therby to possede ma-
ny yeres the tēporall Joyes and delytis of this de-
ceyuable worlde: not soo my frende not so / for day-
ly thou seest the contrarie / & as the spalmyste saith
man is made semblable to vanitie: whiche lyght-
ly passeth and consumeth: as a shadowe.

COf the vayne Joye / might / dignitie /
honours / and riches of the worlde.




If thou wolde knowe what is the Joye
might/dignite/honours/and riches of
the worlde vnderstande & herken the po-
phete Baruc in his thirde chapitour/the which de-
maundeth in this maner/where be the princes of
the people:that haue seignorie and domination of
the bestis of the earth/and that played and disposed
with the birdes of heuē/where be the men that ga-
dereth golde and siluer:and affye them in thier tre-
asour/never satisfied with gettinge/ I wrys they
be all passed and deed/and descended in to hell/and
other become in thier places / whiche nowe Joye
and vse/ of theyre goodes they leste/And where
be the greates clerk/and the creatours:or where be
the great dyuers in excelle and suphaboundance
of meat/or they that haue put their pleasaunce to no
risse hores/palfreis/and suche other/And where
be the popes/Emperours/kynges/dukes/princes
Marques/Erles/Barons/noble Burgeis/Mar-
challs/labouers/ & folkys of all estates/they be all
in powder and rottennes/and of the moste greates
ther is noo more but a lytell memoire bypon their
sepulchre/In lyes conteyned/but goo see in their se-
pulchres and tombes/and loke and thou canst well
knowe/and truly Iudge:whiche is thy mayster:&
whiche is the verlet/whiche bones be of the poore:
and whiche be of the riche/deuide yf thou may:the
labouer frome the kinge/the feble frome the strōg
the faire/frome the foule/and deformed/Nowe cer-
tainly it is well to be vnderstande that this worl-

hely Joye/What that euer may come of it/is to be
fled. fyrste for it is ryght vyle of condempnyon. Se-
condely/for it is ryght false of promyse. Thyrde-
ly for it is ryght fragile/and dayne in endurynge.
fourthly for þe retribucion is ryght cursed & daps-
nable. I saye then fyrst that þe Joye of the worlde
is to be fledde/for so moche that of his nature/it is
ryght vyle and detestable/wherof it is wyten in þe
fyrst boke of Machabe⁹/in the seconde chapytour/
the Joye of the worlde is dunge/wormes/ & cor-
rupsyon/whiche this daye is lyfte vp and set on
hyghe/and to moze we nothyng shall be founde.
Beholde then amonge all thynges/what is moze
detestable then dunge/ & amonge the beestes moze
vyle then þe wormes/ & thou shalt saye that þe Joye
of the worlde is none other thyng/ but dunge and
wormes/whiche ought to be withstande and dys-
prayed of men. The Joye of the worlde also is as
the rotten woode/of the whiche the philosopher tes-
teth/ & the experyence appreueth/for on the nyght
it shyneth/and is pleasaunt/ & on the day/it appe-
reth rotten and noughte/what other thyng is a
man full of: dayne gloze/þe in hym selfe taketh his
the pleasure/is but onely a lyght & clerenes faynte
and deceyuable/whiche the eyen of the poore crea-
tures/that be weake/seble/and sekely Iugerth by
holdyng out wardly/to be the true Joye of felicy-
te. But whan the pyteous daye of Iugemente
shall come/In the whiche almyghty god shall illus-
myne the hydde and secrete thynges that now be

Myr of golde.

f. i.

in darkenes / and shall declare and open the count
sayll of hertes / then they that now seme and ap
pere glorzous / shall then appere foxble / and full
of rottennes / and of all people cast out and refused /
as synkynge and abhomyable. 

For suche folkes that haue y^e ryches and puy
saunce of the worlde / be semblable to a batte / that
in the nyght flyeth and syneth / and in the daye is
draweth / and hydeth him / and appereth al blacke.
Alas yf these poore and myserable people that in
they^r bayne ryches putteth they^r glorie / whiche
here after shall retourne in to dust / with fylthynes
of they^r fleshe / & now in this myserable worlde
by dygnyte and greate power be exalted / wherby
they oppresse and ouercome the poore / whose pry
de shall shortly be swaged / by cruell deth / then ap
perynge blacke and rotten. Consydre well these
thynges be foresayd.

I can not thynke but they wolde condempne
and haue in abhominacion / the temporall glorie of
the worlde / seyng and consyderyng the openyon
of saynt Jerome / that sayth it is impossible that
man in this worlde and in the other shall appere
glorzous.

For the seconde we ought to flee
and leaue the glorie of the worlde / for it is ryght
frayle / and neuer assured ne cōformed in stabyltye
but false & defectiue / as is the smoke or vapoure
and odour of the floure. **T**he smoke is of that
nature that the more it procedeth in hyghth / so mo
che it mynesheth of his puyssaunce / and substance

ee. ¶ In so moche that fynably in mountynge soo
hyghe it cōsumeth and vanyssheth. ¶ The floure
semblably whiche hath the greate odour: and for a
lytell shorte tyme in sauoure and coloure noble and
pleasaunte by a lytell wynde or heate of the sonne:
it is deed & dreyed / & leaseth bothe sauour / couloure
& odour. So is þe Joye of this worlde / as wyrteth
Iflayn in the. iiii. Chapitoul: all thynges that god
hath created in fleshe: as the haye / and all the
gloze of the fleshe is as the flours / of the same:
the hay be cometh dreyed / and leaseth his colour and
floure / soo is the gloze of the worlde vayne / and
infructuous / lyght and transitorye. ¶
¶ And soo be they that loueth the worlde / as they
hay soone dreyed & deed / anone as they be come out
of the erthe. ¶ Wherfore sayth ecclesiastic / all tē
porall myghtes / all corporall lyfe / is this daye dus
tyng: and on þe morowe deed / and at an ende. ¶ Be
holde where is now the gloze of kynge assurpes
whiche behelde vnder his seignourye and domina
tion: the nombre of. xxvi. prouynces / where is the
gloze of kynge Alexandre / that put all þe erthe vnder
his subiection / & obeyssaunce: so as it is wyrtē
in the fyrste of machabees / where is now the glo
ze of all his emperre or þe realmes: that he put vnder
his obeyssaunce / where be þe prynces whiche had
dominacyon on þe beestes of the erthe: be they not all
passed: as well the pylgrymes as the hostes of all
nates: what was they contynuaunce: but shortly
gone and sodenly departed in the space of one day.

They haue in vanyte passed theyr dayes / and
theyr yeres / in a shorte season / and lyke wyse in va
nyte they be departed & vanisshed and none is aby
dunge / for it is comon to all thyng create to dye / &
deth is of suche condicion that it beholdeth nether
honoure / ne riches / but is so cruell that it spareth
none his course / and lame by all þ world is so co
mon / and egall / that it spareth no more the Empe
roure / kynge / or grete estate / than it dothe þ moost
caytyfe / or pooer creature / for not withstandyng
that the ryche & myghty is noysshed in this worl
de with delicyous metes: folowynge his volaptu
ous pleasures / by þ whiche his soule is defouled /
in the ende he shall bere no more with hym then the
moost pooer . ¶ **T**hyrde the glory of the worlde
is to be fledde / for it is ryght false and deceynable /
& holdeth to none his promyse / not withstandyng
that it may not geue any man one moment or spa
ce of tyme / yet it promysyth man suerty of tyme / be
holde who maye compare with kynge Alexandre
and with the glorye that he had in the worlde he
lost neuer batayll / but often ouercame grete mul
titude of his Enmyes / he beleaged neuer Cyte but
he won it / there was no pousse but he subdued it /
to his domynacion / yet not withstandyng all his
mygh / at the houre that he had went to haue eu
led & gouerned all þ worlde in peace / by a lytel be
nom he was constrayned to dye / & so departe / and
leue all that worldely glorye . Wherfore man doeth
thou folowe the Joye of this worlde / that in the

de maye not socoure the / of þ Whiche sayth Peter
blesense in a ppsell / the false deceyuable glozpe of
the woꝛlde: abuseth and deceyueth his louers. For
What so euer he promyseth for the tyme to come: or
What so euer he pretendeth for the tyme present: is
thyng of nought / soden & passable as water ryn-
nyng. Fourthly the glozpe of the woꝛlde is to be dis-
spyled and fled: for it is ryght cursed / & of euyl res-
tribucion / It ledeth a man to no Joye but to all
payne / & confusyon / of the Whiche thyng spekerh
Oley in the. iiii. chapptour / sayenge the Joye of þ
woꝛlde shall tourne to blame and cōfusyon / þ puy-
saunce in to debilitie / the wysdome in to folye / the
loue and delectacion: in to tribulacyon and payne /
for by Juste mesure & qantite for the gylte / shall be
in the ende payne equiuolant / Wherof saynt Ieros-
me spekerh in this maner to them that loueth the
glozpe of the woꝛlde: sozo we and mysery be to you
that wyl haste to goo to the Joye of heuen: by the
waye of youre rychesse. For it is a lyghter thyng
for a camell to passe the hole of a nedyll: ye thenne
a ryche man to entre to the realme of heuen. And
for a more grete probacyon he saythe / note not my
wordes: but the wordes of Iesu chryst / that sayth
the heuen / and the erthe / shall passe and take ende:
but my wordes shall euer be true: ferme: & stable.
Therfore wake and wepe ye miserable synners /
vnstablyshed with the wynde of inconstaunte for-
tune / that confoundeth & dispiseth other / ye be de-
ked and blynded with goodes of vanyte: and with

Myr of gol.

I. iij.

dygnytyes: that ye haue fraudently and malycy-
ously: gotten in the Worlde. The terme of your lyfe
shall be perauenture this nyght: kytted & broken/
your soule in hell without ende & without terme:
in þe intollerable and myserable tourmentes/for as
ye haue not bene with þe good men/contynuall hel-
pyng in labour ne suffered them to lye by theyr
laboure/ but of your myght hath diffouled and ex-
torted them: so shall ye not onely be in tourment w-
men/ but perpetually with all the deuylles in hell
and so moche more as ye haue hadde Joye & glad-
nes: so moche more in hell shall be payed youre
greue and payne/ and more shall I save you our sa-
uour & redemer Jesu chryste chase in this Worlde
xii. Appostelles/ of the whiche there was of noble
lynage but onely one/ whiche was saynt Barthel-
me/ and one ryche: that was Mathewe/ & all þe
other were poore fisshers/ luyng in payne and tra-
uell of theyr bodyes. ¶ Now sith it so is: that god
is iuste and true: and all thynges procedyng of his
mouthe is pure trouth/ verayly I thynke w- grete
payne amonge all the Nobles/ and ryche of this
Worlde one myght be founde conuenable and wo-
thy to helthfull electyon/ but ynoughe maye be fou-
de: that be propre and conuenable/ to the seruyce of
dampnacyon. ¶ And for a lytell whyle beyng in
hell they shall receyue theyr salarpe/ and yf by ad-
uenture: ony derke or blinden frome þe true lyght:
wolde haue meruayll: and questyon of this wo-
des: I holde answere in this maner/ Whether we

beleue that for one deedly synne a man shall be
dampned: yf he dye therin / is to be answered so it is
¶ Wherby it is to be concluded that these thynges
consydered amonge an hundred / thousande with
peyne one vnneth maye be saued. An other questy-
on is this What is the ryche with all his delytes &
pleasures. Truly none other thyng: but a vessell
full of synne / replete wth pryde / lechery / & coueytous
pryncypally to þ^e ryche myghty & noble: repngneth
many tymes all syne and malediccyons. And they
ought to be called theues / for violently they robbe
and steale frome the pooze: they^r salarye / and de-
fouleth and putteth to deth them: that they ought
to susteyne and noyssh the with the goodes that al-
myghty god hath gyuen to sustayne the poze / cer-
taynly þ^e myscheuous and miserable synners that
in they^r onely riches taketh they^r felicitye / ought
to gyue to the pooze and in large them: with the su-
perfluous goodes that they put in they^r clothynge
and they^r araye. **¶** They take it to theym selfe: to
they^r ruen and dampnable confusyon. But alas
they se the poze membris of Iesu chryste naked / &
dispurueyd: dyenge for hungre: and they^r ste / & ther-
fore they forse not / but alwaye put they^r treasure
frome the pooze / that is to wyte: the superfluyte
and superaboundaunce of they^r ryches in sum-
ptuous edifyenge of greate palaces / that maye be
pleasure to þ^e syght of mortal men / to beholde: pre-
payng greate diners: the riche to the riche / fur-
nysshynge they^r dysshes full of dyuers meates / &

spyllynge theyr bellies: & theyr caren bodyes: with
the delytes of the worlde / hauynge no pyte mercy:
nor compassyon: of the pooze that they se dye dayly
for hungr & thyrste. O miserable creature what
other thynges is it then synne: suche a dampnable
lyfe / consyde then / that as sone as the belly is fyl
led with haboundaunce of meetes / þ false dampnas
ble lecherie is presented at the gate / to draue the
to eternall dethe / what woldest thou that I sayde
more of suche folkes / that in the honour and riches
of this worlde: thus passeth theyr dayes / certayn
ly all the tunges of mortall men: can not saye nor
determyne the enoyme euylles / and synnes þ they
commytte. for they be thynke them not of god: ne
of the dethe / but yf it be by aduenture / in theyr slepe
slepyng / or dremynge.

Suerly he lyghtrly falleth in synne: that thyn
keth not hym selfe mortall / and knoweth not god
to be his Iuge / to moche an ignoraunte foole / is
he: that of these thynges haue no mynde / and fleeth
not this lyght temptacyons / settynge nought by
theym / and for to saye the trouthe / I beleue that
yf they had persyght knowlegynge of god theyr
creatoure: and knewe theym selfe to be mortalle:
they sholde not so offende god by synne: at the leest
so boldely and soo greuouly. **A**las what doeth
suche synners in the chyrche / and places of deuocy
cyon: certaynly they goo full synfully to se and bes
holde the beautye of women / when they oughte
to thynke of god and saluacyon of theyr soule.

They thoughtes is howe they maye sayle by
pon the see / for to geder and assemble trasures and
worldely ryches for them / and for theyr byzen
thynkyng also howe they maye apparell and clothe
the theyr bodyes / with peccous clothyng to the
worlde moost pleasaunt / & how they may make dy
uerse playes & tourmentes / wth suche other dyspor
tes / and dylicate meetes / to get and purchace the
fauoure of women / to acrobythe & concupyscence
of theyr cursed flesshely desyres. O poore miserable
and cursed synners / ye be to yghoraunte / what do
ye / alas ye dystroye your bodyes / before the tyme
of your dayer / and putte your soules to mortall
deth. ¶ Wherof theynke yecomith so many soden
leues / but of to mocht gret haboundaunte and
excesse of niveres and dyntes / wth the cursed des
lectable frequentacio of women / ye thynke to play
you wth god / and abuse your selfe / ye forget that
the soule shalbe obey to the bodye / and in so doyng
ye dystroye soule and body / before the tyme. And
by a lytell shewe of niof joyes and songes here
behoueth you after to langoure in eternall tour
ment / & wepyng wthhout ende / wth they create y
dothe yon wth dyntes habytes / in docten cha
ginge of theym / so theynde that your noblines be
lost / and that no mortal man in houndre euer be
you / and in hell thame and confusyon ye shal lye
wth where shal be then your greates dyntes of desyre
take and peccous metes / & wyntes of arome & he
and conuicted wth dyntes & spees / rate molde and

ye shall be dronken: for after your dethe ye may no
more doo so: but ye shall be in hell with þe cursed
whiche shall so euill spende in his delictes: & then are
but one droppe of water for to quynche his thurst:
and myght not haue it: do euill werkes and some
the seedes of good werkes in corrupcion: and in so
routen customes: ye shall gader your sede at the
day of Iudgement: when it shall be sayd to you cur
sed synners go to the eternal fyre of dampnacion:
which is to þe delictes to his folks made redy. And
hete more harde then is the stone: wolde þe abyde
that dape so terribel and so horribel: in the whiche
þe shall not chaunge yelde accompte of thy lecherous
clothynges: dyetenes: & of euill spent tyme: how
thou hast luyed: but with that it shall behoue the
to yelde accompte of every bayne worde. O mis
erable spier why doest thou not amende the: why
fore tarrest thou frome dape to dape to tourne þe to
god: why doest thou not repent thy euill dedes:
thy dethe is nigh: þe dape and nyght is ahouer to
ouerthrowe the: The euill is as nigh to take &
receyue the: Thy ryches shall faile the at nede: the
wormes abyde thy fleshe: & that thou so desir
hast not puffed: for to be luyous & gyna doe it but
tyme that after the dape of Iudgement it be coioyn
ned to þe soules: that they may suffre to gyther ete
nall payne. O aduised creature þe seest & hopeth
to hyde by þe vanytees of this worlde Joy dyspo
re: & insynpte ryches: & they be none: but a þe wyll
synde Joy & perpetual lyght about diligently: so

seeke þe blyssed realme of heuē / for there thou shalt
fynde infynyte Joye. The which neuer Joye sawe
or eare euer herde / nor herte of mā can cōprehende
or thynke / the Joye prepared for the louers of al-
myghty god. Now leue then these vayne thynges
þin so shorte space be gone / to thende that þe mayst
haue in possellion the goodes & felicitye of the Joye
eternall. ¶ Alas what shall be of them that ney-
ther for the loue of god / the drede of deethe / nor the
tourmentes of hell / wyll leue theyr synnes / but be
foul & full and dyspleasunt / when they maye not
haue theyr cursed pleasures at theyr wyll and de-
spise / whiche is so greates dyspleasure for god. ¶
¶ O ye wretched folkes / for sothe sowe for sothe shall
be too you / that laugh & reioyce you so in this
foul & full worlde / for after mannyngfyller sowe
shall wepyng / ye shall haue eternall forlorne / re-
pente I tell & imploie your dayes / all the measure
of your mysertes & malices / so þat the indignacion
of god shall come vpon you / be verie in this I tell
tyme / in vsyng your outragious playes / daunces
bownkenes / leetynge þe cyrre daye passe / assemblin-
ge to your chyldre honours / riches / myghtes & pos-
sers / augmētynge your noblenes & renowne to the
ende þe your chyldre may folowe your lyfe & so you
ppetually be dāpned. But peradventure some may
saye that god is benygne and mercyfull / and ready
to receyue all synners / that to hym wold retorne / I
confesse it to be true / & not onely benygne / but more
benygne / then our may thynke / & pdoneth al the þe

ordeth turneth to hym. Was is not god ryght be-
nyghte / that endureth so many Injuries / and suf-
fereth and geueth space and tyme / to the synners to
amende and correcte them self / but of one thyng I
woylt assure the / in that god is pyteous and mercy-
ful / in sufferynge of the synner / as moche is he iust
in punysshynge the euyl & iniquites / yet agayne
it maye be sayd that a man whiche hath by longe
space of tyme lured and in his dayes hath done no
good dede / and psony he haue doone / it hath ben
beyond recall / albeit in þat tyme of dethe he shall say
he prayeth & shall prayne pardon of his mysde-
des. O wylfulle and wayne cogytacyon of man / cur-
sed and dampnable hope / that so wolde abyde to
conuerte hym to god at that daungerous nede / for
among a hundred thousande men / that lebeth su-
ch a cursed hope / it shall be harde to fynde one that
at that tyme can seeke to god for mercy or pardon.
O lord what gyfte / what grace / what mercy
may man take of god / engendred & nourished in syn-
ne / & neuer lyueth after the lawes of god / ne neuer
knoweth the wolt here spake of hym / ne þeuer wold
be knowlege his owne synne / ne what it is to do pe-
nauite / but yf he knowe it in sleppynge / what gra-
ce myght that man aske of god so knytte and bounde
ned in seculer besynelle / the whiche incessantly
thyngketh what payne it is to leue and for sake his
chyldegen on the one parte / whom he benes cōstreyn-
eth and oppresseth on þe other parte / the ryches &
temporal goodes that he beholbeth and must leue

to the worlde / what sorowe what heuyns maye
soche that harte / when he seeth y of all goodis rem-
porall he is perpetually depryued / & they maye not
soroure hym at nede / hayne & lytell auallour shall
be to hym then / takynge of penaunce. for yf he hoped
of helth he wolde notte aske pardon / and to make a
bryfe conclusyon / he that in his youth dyde not sha-
me to offende god / in thende he shall not deserue to
haue indulgence of god / what penaunce may it be
to man that taketh it / when he seeth to haue no mo-
dayes in this worlde / And yf he shulde parchanse
he worse then he was before / And in effecte / when
he knoweth the dayes and tyme of his lyfe at a en-
de / then wyll he aske mercy of god to do penaunce
And after the retournige to helth of body / he shuld
be worse of syuynge / for trulpy as sayth saynt Jero-
me / I holde and afferme and by many experyētis
itis to be knowen / that theym whose lyfe in this
worlde hath alway ben euyl / can not be a good en-
de / whiche feared not to synne / but alwaye leuyd
after the contupyscence & pleasure of this worlde
for the whiche / ryght dere frende consydet in thy
harte theys thyng is besoyd / condempne and dis-
praise the worlde with the hayne ioye / and decey-
uable reioyses / for thonoure of hym / that is aboue
all thyng is / Alas what profyte may be to man the
wynnyng of all the worlde / & after to suffer poy-
son & distrucion of his soule remeber the that thou
arte man and that thonour of the worlde is the be-
tray lettynge of grace and that worse is : it is the

Myttour of golde.

61.

losse of eternall helth where haue we rede of any
puttidge theȝe deſyrtis in the world here / that haue
entered the euerlaſtynge loye / O how falce & vat
ne is the loye of this worlde whiche men ſo great
ly deſyreth / & they neuer ſeche for þe greate loye of
heuen þe cometh only of god / yf man wolde be ſſer
red aboue other & haue ouer them domynacyon &
ſeignorie / Is not he lyke to Lucyfer þe ſayd I ſhall
put my ſeate in the north & I ſhall be lyke to hym
that is moſt high / then loke thou proude man to
hym that wolde haue hadde that hyghe eſtate
whiche for his pryde was caſt in to eternall ruyne
Therefore ſayth ſaint Auguſtyn / he is well bliſſid
& happy þe putteth his only deſyre i the heuēly loye
And reioyseth not hym ſelf in proſpite of this wo
ld / nother in aduerſitye is ſhamed or abaſſhed / he
þe thyſkith that nothyng i this world is to be lo
ued / ſeceth lytell to loſe & forſake þe goodis & pſpe
riteis of this world for godis ſake / the loye of this
world is none other but as a blaſt of wide paſſing
by the earis of man / wherfore myſerable ſiner be
holde howe thou arte blynded yf thou deſyre this
worldly Joye / for as ſayth ſaynt Anſelme / thou
mayſt not be in worldly honour wouth payne & la
bour / Thou mayſt not be in prelacie / wouthout en
uye & trouble / nor in honour & hygh dygnite wouth
out dayne glory / & therefore if thou wylte withſtā
de the daūger & parell to the whiche thou runnyſt
in deſpyrnyng tēparall honour & loye of the world /
wouthout doubte it is neceſſary to the / to leaue flee

and renounce the miserable hantles of the same.

How men ought alway to attende
and dreade deth.:



Remembre the often
death fol-
loweth the
tarieth note / for it is
written i Ecclesiastic
p moche is it profitable
to p helth of man for to
haue ofte meditacion
m p de of deth / whiche
is declared i dyuerse
plac of holy scriptur
wherof p sayd Eccle-
clastic saith to p same purpose / Remembre & recorde
the laste thing that is to saye deth / the Joye of pa-
radyse / and the payne of hell and thou shalt neuer
compte synne to thy dampnacion / And to this
purpose sayth saynt Barnarde / the moost soueray-
ne felicitye is cotynually to thynke of deth / for that
man that berthe with hym the remoyse of consci-
ence and the often thynkyng of deth / shall neuer
doo synne to be dampned for / and Saynt Augu-
stine confermyge the same sayth / that there is no
thyng that so moche reuoketh synne from man : as
ofte to thynke that he must nedes dye / for it maketh

Awyrou of golde.

G. li.

man to meke hym / and dispise all bayne thynges /
and redy to accepte penaunce / For as saith saynte
Jerome ~~the holy man~~ in thynges that thi-
keth all waye to dye / For he despiseth yf the co-
cupiscence of his Jen: that considerith howe sodeu-
ly he must leaue all thynges in this worlde: to the
worlde / and the concupiscence of the fleshe is dis-
pised / when he considereth that his body in one in-
stante / shall be worne & meate / & soe is dispised
when he considerith in his brete: that he that wyl
in this worlde be aboue other: in al ytell whyle af-
ter shall be put vnder the feete of all other: I wolde
that ynt is and thynges wolde vnderstande and
consider: howe pitteouslyt shall be howe theym to
leaue their Richelles / and the gloire of this worlde
to be borne and lodyed: in an olde fowle and stray-
te sepulchre to be in the erth / to leaue also their shy-
nyng and beautifull palatys / for to entere in to a se-
pulchre horrible / and deke / full of stynte & corrup-
tion / vnder of all Joye / and riches / and full of mis-
ery / haupng neyther chyldren ne loyngge seruam-
tis / **¶** Where theine shall be the pompe
and pryde that ynt passed vpon the mulatours of
terranis / that folow them / or their riches /
nyngge clothynge / Certaynly he that hathe hadde
this worldly Joye and felewed in this daye
tomorrowe maye be in his sepulchre / so ouerly gna-
wen and eten of wormes / wherof spekith p. In
nocont in this maner: my bretherne vnderstande
& beholde ye see man is not longe a good purgys in

his house noble/ryche and myghty and sodenly po
re and naked frome all goodis in his sepulcre/He
that somoche hathe hadde tryumphe and honour
in his hall and palace/lyeth nowe dysformed un
der a tombe/He y was accustomed with delictous
meates and drynkis in his plour/is nowe eten &
columed with woymes in his sepulcre/And lyke
to this purpose writeth peter dampan/ spekynge
of y memorie of dethe in a pistole that he sente to a
Countesse/ O almyghty god how meruellous is
it to remembre and thynke on the bytter sorowe &
diede that the poore synfull soule sustayneth and
suffereth/when it seeth & knoweth that the worl
de shall fayle & that the fleshe shall be departed
frome it/¶ How sharpe & bytynge pryckynge
shall then tournement the soule/whenne it reme
mbereth the synnes y it hath comitted in this world
brekynge the commaundementis of god/and by
neglygence hath lefte to accomplishe the/¶ It plat
neth and wepeth the tyme taken in uayne/why
che was graunted and yeuen to hym to do pena
ce/dredynge the strayght vengeaunce of Juge
mente vnreruocable that he seeth apere/¶ It is con
streynid to leaue the body/therme woulde he ma
ke amendis for the faultis of the tyme passed but
it shall not be harde ¶ It beholdeth backward the ty
me of mortall lyfe passed and gone/it semeth hym
but a lytell waye a soden course/and a lyght passa
ge.¶ Then he wepeth for that he hathe losse in soo
lytell and shorte tyme/the loue of all sayntis/and
The myrroure of golde. G.iii.

For soolytell transitory Joye/hathe losse the swete
Joye and glorie perpetuall/and hath shame that
he hath obeyed to that carpen body/whiche is the
meate of wormes/whiche soule shulde haue bene
presented in the company of aungellis whē he cō
sydereth at that houre the ryches of mortall men
by the whiche they be put to perdition/he wroth
and in hym selfe is vtterly confounded/for þe losse
of the soueraygne clerenes in heuen/he knoweth
That which he loued in this worlde/is but derke
nesse/At that houre and that sorowfull contempla
cyon/the Ipen begynne to meruaile and for feare
tourne in the hede. ¶ The breste begynneth to
tremble and to beate. The throte is hoarse/and the
breste shote. The tette become blacke. The lyp
pys & the mouthe dedly and pale and all the mem
bres be shronke to gyther/And the baynes of the
herte breketh for sorow/And the foresayd sygnes
shall be neyghbours doyng secrete to dethe.
¶ There shall be present the horryble & euill syn
nes/The false thoughtes and vnlawfull desires
The yuell wordes that hath be spoken/shall not
be abset/but redy to bere better witnesse agaynst
the doer of them/there shall all thynges be made
open and known/where noo creature shall flee
but straitely geue attendaunce/the horryble and
fearefull companye of deuylles/shall there be pre
sent. ¶ And also the blessyd companye of aungels
to then tent that euery creature shall be rewarde
acordynge to theyr demeritis For yf the soule be

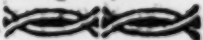
founde without synne/ the holy company of angell
shall represente it before god/ with great me-
lode & sweete songe / neuer to depte frome glorie.
¶ And on the contrarye pte/ if it be founde in syn-
ne/ the blackenes and ferefulnes of deuylls/ ano-
ne with intollerable fere/ shall stryke and smyght
the rely soule/ with so greace violence/ that it shall
be throwen downe & copelled to departe out/ frome
the body of myserable fleshe. Then goth the soule
aboute to euery mebre of the body/ fyrst to the lyp-
pis. To whome þ lippes dothe saye/ O soule what
wylt thou do/ It answereth saynge/ I must depte
and go out of this body/ þ lippes geueth answere
saynge/ thou came not in to the body by vs/ nor
by vs shall go out/ Then the rely soule gothe to the
eares and to the nozethylls & they make answere
to it in lyke wyse/ After ward it goth to the Jen
By whome it entred in to the bodye/ and bype too
the crowne of the heade. And lokynge aboute hy-
ther & theder/ it taketh greate thought if it be dāp-
ned / saynge vnto it selfe. O I curled soule of the
excōcate/ thefe/ and adulterer/ fornicator/ piurer/
extorcioner. And anone it loketh aboute and seeth
the besture whiche it had at the fonte of baptisme
whight & vndefyled/ and now blacker then pte-
che/ with a greate voyce it cryeth & wepith sayng
a las alas who hath chaūged my besture/ which
was so fayre & precyous whytter the snowe clerer
then crystall / At this sorowfull clamour apereth
vnto hys the deuell þ to this/ hath he guyded and go-

uerayd hym saynge in this manere. ¶ O my sou-
le and my louer maruell the not / for I am I that
hathe made redy to the this clothynge / take com-
forte to the / for thou arte not alone / but accompaned
with the moost parte of the worlde. ¶ Then saith
the sorowfull soule / what arte thou that speke to
me / The deuyl shall answere I haue tolde the I
am he that hathe made redy this clothynge to the
I haue thewed my lyfe to the in the worlde.

¶ Thou haste obeyed and beleued me in all thyng-
is and with me laboured / Thou haste done and
accomplished all my counselles / And therefore thou
shalt come and abyde with me in the realme whe-
re is and shalbe eternall pynne sorrowe without ioy
hunger without meate / thirst without drynke
derkenes without lycht / putrefaction and stynke
without any good odoure or smell / sorrowe with-
out comfort / waypynge without remedy / wepynge
without ende / noyes & piteous damacyōs with-
out silēce / howlyng without ioy or reste / brynning
fyr without any quenchynge / wynde without
tranquyltyte / colde without a tēpauce or mēte
heate without ende / and all euyl without hope of
good / And therefore my frende I praye thou and come
with me / se here the Angelles of hell y cometh to
mete the / and shall synge ryght bytter songis of so-
rowe and heynnes / And thenne on the other parte
shall appere the good Angell / to whome he was
comitted by god. And he shall saye in this manere
blesshed & happy be they in this worlde that fleeth

And withstandeth this right soule and curled do-
things or garment. O curled soule of the deuyl. O
vnhappy creature. yf almighty god is curled. I
in this wolde haue dwelled with the & thou hast
not seen me. I haue taught the. and thou woldeste
not vnderstande me. I haue geuen the counsayll.
and thou woldeste not heere me. ¶ And therfore goo
in to the handes of the deuylles. in to the place of p-
petuall tourment. whiche is prepayed and made
redy for the. for thy curled workes: thou art nowe
condemned. ¶ Alas who may thinke or deuyle the
bytter company of deuylles. waytinge with sor-
rowe. wyng on every parte: and bringe dark and
spere of hell. by the whiche the poore curled soule
is taken & ledde with great sorowe to tourmentis
sayng to hym. O sorrowfull captiue how proude hast
thou deuyl now: how viciously haste thou ly-
ued with howe rych and precious habittis haste
thou been in the worlde. nowe saye vnto vs. wher-
fore hatest not thou now thy delicious meat. why
art thou not clothed with riche clothynge. wher-
fore haste thou not now care and thought of thy
riches. wherfore comfortis thou not the wyth thy
wyfe. thy chylde. and thy seruys: wherfore spekest thou
not with the ym. And after these wordes the sorrowfull
soule with wepinge and lamentacions. cryeth the
body saynge in this maner. O temple of the deuill.
¶ Thy curled workes and operacion hath pollu-
ted and filed me. O curled erth. O habitacio of sa-
thanas. Rise vp and come with me. to shewe that

thou mayst see the place of tourmentis: that by the
to me is made redy i the whiche I shall be with-
oute reste tyll the daye of Iugemente / and after
that daye: thou shalt be with me in eternall dam-
panaciō / Cursed be thyne Eyen that wolde not see
the lyght of trouth / And the way of Justice of god
Cursed be thine eares that wolde not here the wo-
des of etnall lyfe / Cursed be thy nose thieles that
wolde not receyue the odour of holy vertues / Cur-
sed be thy lippes and thy tounge: that wolde not
taste the Joye and eternall glorie / that wolde not
open the doore of praynyng: to thouour and exalta-
cion of theyr creator / Cursed be thyne handis for
by theym: almos hathe not been geuen and presen-
ted to the poore / Cursed be the inward partis of
thy harte: whiche hathe in this worlde geuen and
brought forth many false and euill counsailes /
Cursed be thy feete: that of the church of god ha-
the not bysited the pathes and steepe: Cursed be
all thy membres: whiche neuer desyred celestiall
Joyes / Cursed be thy workes: whiche hathe ta-
ken / chose / and excepted: the euerlastyng tourmen-
tis / Beholde my deere frende: of howe greates pa-
rell thou myghtest deliuer the: & howe greates se-
are thou myghtest flee: yf in this worlde: thou be
fearefull and thinkyng of deeth. Study to lyfe soo-
n in this worlde: that at the houre of deeth: thou may-
st haue more cause to reioyse thenne to drede / of
feare / lette nowe to dye in this worlde: and dis-
myse alle worldly thynges / to thende that thou


mayste haſte the / with Iheſu cryſte vnto Joye
Chaſtes thy body with penaunce in this worlde /
to thende that after thy deſth / thou mayſt haue ſu-
re and perſyte hope of eternall lyf. 

Co howe happy is he and wyſe / that takyth
thought and inforſeth hym ſelf to lyue ſoo in this
lyfe / he that wylleth & deſyret ſoo to be founde af-
ter his deſth. **A**las worke thou and purchaſe

with all thy myght and powre / thy helthe / duryn-
ge the tyme that thou haſt ſpace / for thou knoweſt
not whēne thou ſhalte dye / nor what thou ſhalte
fynde after / haue no hope ne truſte to thy frendis
nor kynneſmen / for certaynly they wyll ſooner
forgete the / thenne thou thyneſt / yf thou haue not
nowe cure and remembraunce of thy ſelfe.

Who wyll haue it for the after thy deſth **A**las it
is moche better in this worlde to prouyde haſtely
for thy neceſſytes in doyng ſomme goode for thy
ſelfe then to haue hope & abyde of the helpe or ayde
of other as longe as thou haſt ſpace / aſſemble & ga-
ther togyther immortall cythes / by largely deu-
te of almos purches and get vnto the in this worl-
de / homynable frendes / that is to ſaye / the ſayntes
of paradyle / to thende that by thy good & meryto-
rus workes / they maye receyue the to the Joyes
celeſt pall / for as ſaynt Grego-
rye ſaythe / we ought
dayly with wepinge teares remember and haue
in mynde / how the prynce of this worlde atte the
houre of our departynge wyll demaunde or aſke
of vs the accomptis of all our workes / **S**aynte

Barnarde sayth/ O my soule what maner of fere
and drede shall it be/ when it shall be haue the tale-
ue all maner of thynges/ of the whiche the presce
was to the ryght popous/ & the syght ryght agre-
able/ and all alone left/ shalte thou goo and entre
to a reg yō vnkrowē/ & thou shalt see come agayn-
ste the monstres hugly/ and abhomynable with
horns/ who is he that shall come to socoure the at
that daye/ of greete nenesstye/ who shall kepe the
frome rampynge lions/ prepayed fode and meate
Then maye noobody yeue to the comforte ne conso-
lacyon/ ¶ But other wyle it shall be of true and
iuste soules/ for y holy aungels shall come agaynst
the ym/ the whiche shall constrayne and put abacke
the deuylis/ so that they shall not lette ne trou-
ble the holy soules. ¶ And the same/ vnto heuen
with Joye and melodye shall beare/ Saynt Bar-
narde spekyng of the synfull soule/ sayth/ in this
manere. ¶ That at the oute gate or yssuyng of
the body. It hath drede/ feare/ shame/ and confu-
cyon/ to the regarde of the grete Joye of god wher
of is wyten in the spalmes that the dethe of syn-
ners/ is ryght euyl/ it is euyl in the lesinge of the
worlde/ It is worse/ at the departyng of sepe-
cyon of the soule and the body/ And ver ye greuous
for the bytyng of the synkynge berymyn/ And for
the greate heate and brēnyng of everlast ynge fy-
re/ And worste of all/ is the losse and the seperacyō
of the syght of god/ for whiche thyng is ryght de-
re frende cōsyder that dethe cannot sayle nor be put-

backe the houre can not be known. And the tyme
of god ordeyned : can not be meued . And therfore
certapnly: When the assured lyfe is accepte in deuo
tion: the deth of þ ryghtwyleman is good. For. iij
thynges. fyrste it is good for reste. It is better by.
renetwinge. And beste for the suernes and Steds
fastnes therof. 

Of the Joyes of paradylle
and paynes of hell.



It is wryten by saynt Paule in a pistole that
he sente to the cozenthyoes in the .v. chapp
Myrrour of gol. H. I.

four / that the eye of man hath not seen: nor the
ere herde: nor herte can thinke: the Joyes that our
lorde god hath & prepared to his frendes & louers.
O poore Wretched & synfull soule gyue hede diligēt
ly: what Joyes / howe greate Joyes / & howe ma
ny they be: Whiche be prepared in heuen: to the lo
uers of god / to the intent y all thynges in this wo
rld maye be to the: byle / & adicte / for certaynly it is
to be knowen / that the Joyes of heuen be so grete
& many in numbre: that all arismetricions by they
numbres: can not numbre ne mesure them / nor all
the gramariens & rethoriciens with all they say
re speches: can nor maye declare them. For as it is
sayd before: neyther eye maye se theym: nor ere
heere: nother the herte of man maye comprēde
theym. For certaynly in the glorie eternall: all the
sayntes shall Joye theym in y vision of god / about
them: they shall Joye y beaute of heuen / & of other
spyrtytull creatures / they shall Joye within them:
of the glorification of y body / & nygh vnto them: y
associacion and company of aungelles and men. A
worthy doctour named anselme putteth and decla
reth. vij. gyftes of y soule / that the iuste people shall
haue in y celestyall beatytude. fyrste he putteth y
gyftes of y body / as beaute / lyghtnes / strengthe /
lyberte / and herche. Of the beaute of Iuste people:
sayth this doctour it shall be seuē tymes more shy
nyng then y sonne is now / y whiche witnesseth
the scripture sayenge thus / y vertuous persones
shall shyne: as the sonne: in the reame of theyr fa

der / Sweetnes shall so accompany iuste lyuers / that
it shall make theym semblable oꝝ lyke / to the auns
gelles of heuen Whiche frome heuen vnto the erth
& from the erthe vnto heuen / transporte them selfe
lyghter and sodenlyer then the mouynge of a syn
ger. Of the Whiche Sweetnes is made a samplier
example by þ beames of the sonne / the whiche ry
syng in the east / atteyneth & toucheth the farthest
parte of the weste / that by the sayd example / We
maye haue true hope and truste / not to be impossy
ble that is spoken / of our Sweetenes to come / whers
fore they that shall accompany them selfe With the
Cytezyns of the soueraygne cyte / shall excede and
passeth all other in vertue and strength / as in mo
uynge / in tournynge oꝝ in ony other acte doynges
and in all the exercysynge of theyr workes shall
not suffre ne endure no moze labour e oꝝ trauayle
then we suffre in þ mouynge of our epen. And ther
fore I praye & requyre the þ nothynge excede thy
soule / whiche hath taken þ similitude of þ aungels
gauen to almyghty god vnto it wherfore it muste
nedes solo we / that lyke wyse as we maye receyue
the powre & similitude of aungels so we maye has
ue the suerte & lyberte of them / for certaynely lyke
as vnto aungels may be no lettynge noꝝ gaynsay
enge in this worlde but at theyr owne wyll / in ly
ke wyse shall there be no obstacle noꝝ let to hyndre
ys noꝝ wal ne closure to kepe ys out noꝝ yet clemēt
which vnto our wyll / maye withstāde oꝝ annoye / &
as to speke of þ helth what thig can there be better

to iuste people / then helthe and reste what sekenes
maye auoyde them y shall be nere the porte of true
helthe / and in effecte we ought to beleue vndoubta
bly / to holde and afferme y helth of the life to come
to be so noble / in corruptyble / and immouable / y is
fylleth man With an insuperable swetnes of hel
the / Whiche swetnes can not be reher sed / so that
all hurtis suspicyous / and cōtraryetes / be they
consumed. Item in y lyfe to come there is a desyre
of delytes y fylleth and replynyssheth the good peo
ple With suche an inestimable swetnes that is is
felte in euery parte of the body / that is to say in the
eyen / eeres / mouthe / handes / fete / and herte. With
all the pertyes of y body & all y membres by ordre
eche one syngulerly / and also all in one / shall be ful
fylled With y swete dilection in estimable / in suche
maner / that euery one With the prouysyon and glo
rye eternall shold be fulfilled / wherfore he is ryght
ignoraunt of his helthe / that wyll set his thought
his herte / and his affeccyon to y pleasures of this
worlde / Whiche is vyle & faylpyng. Forthermore
they that shall be in the ioye eternall shall lyue per
durable not onely the lyfe / as worldely creatures
desire here / but they shal haue suche lyfe as is wy
ten / that is to knowe the ryght wyse true people of
god shall dwell With hym and With sayntes in pa
radyse eternal / many other thynges be and ought
to be adioyne to the soule / Whiche god hath crea
ted so nobly that is to knowe / anyte / saypens / con
corde / myght / honour / assuraunce / and ioye. And as

to the fyrste. Sapience shall be suche in the lyfe to
come: & the soules shall knowe all thynges: what
they wyll/ by the gyfte of almyghty god/ Whiche
knoweth all thynges present: passed: and to come.
For in þe Joy syngulerly eueryche knoweth other/
and then nothyng may be counsayled or hydde: of
what people: of what countrey: or what kynde
place or workes: they haue ben: or exercised i the
lyfe/ in suche maner that by loue þe dyuine pursa
ce & feruent dylccyon: shall make them perfyte/ in
true and stedfaste loue/ as vnied & comuned in one
onely body/ of the whiche our lord Iesu chryste is
chefe and heed/ Whiche is the true peace & perfyte
loue/ for all shall loue together/ the one the other/
as the membres of the same bodyes. For thou
shalte loue other as thy selfe/ and other shall loue þe
as they selfe & thou shalt be haboundant with all
dylccyon/ as thy true & pure possession. And ther
fore beholde & remembre hym þe all these thynges
shall geue vnto the. And so by a swetnes vnable to
be spoken/ thou shalt loue him more then thy selfe.
So shall they be amonge them that be saued: seen
suche concorde that þe shalt not fele or perceyue any
thyng contrary to thy wyll/ We shall be also one
onely body/ & one onely soule/ wedded to our lord
Iesu chryst & more discorde shal there not be amō
ge vs: or dyscencion: then now is in þe membres of
one body/ & as thou seest & knowest the mowng of
thyne eyen: of what parte þe one turneth the other
none after foloweth so shall it be of the/ for where

My: of gol.

D. iij.

thy wyll shall be: thou shall be todaynly. And yet þ
moze greet is to receyve: the wyll of god shall not be
contrarye/ nor dyuerse to thy wyll/ but so as thou
woldest he shall wyll: and his wyll shall be ferme-
ly thyne/ for the heed neuer contraryes to the mem-
bres. Confyde then when thou shalt haue god
concorded and vnyed at thy wyll: thou mayste no
thyng desire: but at thy wyll it shall be done. For
thou shall haue þ wyll of almyghty god: accordyn-
ge in all thynges to þ. Nowe then syth thou may-
ste haue so moche in thy possession: thou oughtste
well to be contente and to esteeme in thy selfe: that
that thou then shall be in assurance of lyfe perpetu-
all/ whiche shall neuer parte frome the/ and be dis-
charged frome all diuersities/ for none enemy may
perse this inestimable Joye/ nor shall atteyne: for
þ multitude of theym þ there be possessed/ whiche
be thousande thousandes/ and innumerable thou-
sandess þ hathe fruytion and Joye: With one holt
blyssednes/ in suche cōdicion: þ eueryche of theym
taketh delectacyon as moche in the weale of other
as in them selfe. ¶ And furthermore/ they enioye
them in the vlyon of god/ the whiche aboue them
selfe they shall loue. For the whiche thyng it is to
be cōsydered/ that syth it is so that the blyssed shall
be fulfilled with such felicyte and Joye/ the poore
myserable dampned synners: shall be on the contra-
rye parte/ tourmented with innumerable paynes.
For so as mercy/ strengthe/ beaute/ lyghtnes/ frei-
dome of wyll/ shall be to the ryght wyse people. So

by the contrary: shall be to the synners / synkyng
diede / langoure / sorowe / and tourmentes / with all
maner of paynes / for the perpetuall Joye that the
ryght wyse shall haue / shall be to the synners inter
mynable payne and tourmente. ¶ And for to
speke of the sapience of the ryght wyse. It is to be
vnderstande / that theyr knowlege: shall be to theyr
augmentacyon of Joye / honoure / and exaltacyon.
And to the synners: theyr knowlege shall be: we
pynges / confusyon / diminission / and lamentacyon.
And of the amite with the whiche the ryght wyse
be togyder bounde: yf any porcyon of ampte be in
the dampned. It shall be to the augmentacyon of
theyr tourmente / for as moche more as one hath
loued an other in vnlesfull loue / the more shall be
theyr sorowe / tourmente and payne. For they shall
haue discorde with all creatures / and all shall dys
corde with theym. ¶ For all dysfourmyte and cala
mite: shall folowe them / & shall be geuen to theym
suche malediccyon: that the thyng whiche they de
syre they shall not haue / and all that they wolde
not haue / they shall haue. And so in steede of good
they shall obtayne perpetuall shame / and inestima
ble dyspyssyng / by the whiche they shall be with
outen ende: closed and depriued from all Joy / and
felycite / and as the frendes of god theyr souerayne
creatour: shall be fermely assured: neuer to lese the
goodes and glory eternall. So the miserable and
dampned synners / shall euer be in desperacion / for
so moche: as they shall knowe euer to departe from

the payne sorow & tourment perdurable & so as þ
good shall be recōpensed with Joye / the euill shall
haue for theyr heritage: sorow inestimable / lyke
as sayth the good doctour anselme / all they þ by cō
cupiscens of the fleshe passeth theyr dayes in this
worlde: haue with theym in cōpany all the deuyls
of hell. And saint Augustyne sayth to this purpose
god shall make glad / conforzte & enioye: all þ felyn
ges & wyttes of þ blyssed people / by a spyrytuall
dileccyon / for he is thobiect of all wyttes / our lord
shall also be a glasse vnto theyr syght / an harpe of
sweetnes to theyr herynge / honny to theyr tastinge /
balme to theyr synellynge / & a floure to theyr tou
chyng. And for so moche god was made man: to
thende þ man sholde holy be blyssed in hym: so that
thynwarde vnderstandynge be in the contemplas
cion of his humanite / & breuely to speke after the
sayenge of saynt Augustyne & saynt Gregore / in þ
glozpe of heuen there is so grete beaute with Iu
stice / so moche Joye with eternall lyght: that yf it
were lauffull and possyble to abyde and lyue there
but onely the space of one daye / for that: the innum
erable dayes of this lyfe full of worldely pleasu
res & aboundaunce of temporall gooddes: ought of
very ryght: to be dispysed / for it was not spoken of
a lytell & vnttrue effecte of Dauid: sayenge on this
wyse. One daye to abyde in thy dwellinge place
good lord: is moche better then a thousande in this
miserable lyfe / wherof speketh Saynt Barnarde
who in this lyfe maye thynke or conceue in his

mynde/howe greate felicitye and pleasure the blyssed
sayntes haue in heuē. First to se almyghty god
to lyue with almyghty god / to be with almyghty
god / whiche doth operacyon in all thynges / and is
about all thynges to haue god whiche all is good.
And where so euer is all goodnes / there is mooste
Joye and myght / there is also verye lyberte perfec
te charyte / and euerlastyng felowshyp & suertye
to þe same agreeth saynt Augustyne / sayēge in this
maner. O ioye about all ioyes / to se god / whiche
made man / whiche saued man / whiche glorified
man / and indued hym with the visyon of his moost
holy face / whiche is the moost hyghe goodnes / the
ioye of aungelles and of all sayntes / saynt Grego
ry asketh this question: is not god of so inestimable
saprenes þe aungelles which be seuen tymes
bryghter then the sonne doeth desyre to lōke vpon
his moost holy face and to hym mynester besyly in
grete company. Also saynt Augustyne of þe Joyes
of heuen speketh on this maner. In heuē is no ma
ner of malice / there is no maner of miserie of the
fleshe / there is nother wyll / nother power to synne
or do amysse / but all Joye and gladnes / all creatu
res saued: shall haue in posseltyon those same ioyes
felowshypped with aungelles. ¶ O poore soule
now thou haste herde howe greate the Joyes of
ryght wyse people / how greate gladnes / how gre
te clerenes / and how grete myght / is in the heuen
ly Cyte. O blyssed myght. O howe mery felicitye
is it / to se the sayntes & to haue god euerlastyng

ly / yf we sholde dayely suffre payne & tormentre:
thoughe it were as grete as the paynes of hell so
that it myght haue an ende / to thetente that at þ
last we myght se almyghty god in his gloze and
to be felowshypped With his sayntes / Were it not
worthy and profytable that we shold suffre them.
And in conclusyon to be parte takers of euerlastynge
Joye truely / Wherfore good soule let vs desyre
of almyghty god that grace to flee from the com
pany of them that desyeth in ordynate pleasures
of worldely thynges / & so bitterly puttynge awaye
the grudgynges of vnlawfull thoughtes / frome þ
secrete place of our hertes / & desyringe inwardely
the loue of the heuenly company we maye tourne
vnto þ celestyall Cyte / Wherof we be wyrtten and
decreed to the Cytyzens / & parte takers / lyke vnto
sayntes / and the housholde seruauntes of god and
ryght inherytours of chryste & after this presente
lyfe to come and be w hym in euerlastynge ioye per
aduenture some wyll aske this questyon how this
myght be done & by what maner of meanes . To
this it is answered on this wyse. Euery thyng to
be done is in the free wyll of hym that shall doo it.
So it is in our free wyll / Whether we wyll desyre
to haue the kyngedome of heuen or not / yf thou
wyll aske what is the pryce of the kyngdome of heu
en / truly none other but thy selfe geue thy selfe to
it by good werkes in this worlde / & wout doubte
thou shalt haue it. Chryst gaue hym selfe to suffre
passyon to thetente that thou sholdest be parte tas

ker of the kyndome of heuen / geue thy selfe to hym
and thou shalt haue his kyngdome. And in ony
wyse let no synne abyde in thy mortall body.

O Wretched and synfull soule / yf these excellent
Joyes wherin y sapntes and chosen people of god
shall Joye euerlastynge in the kyngdome of heuen
can not moue and styre the by penaunce and ver-
tuuous doynges to come by the grace of god / to the
sayd kyngedome of heuen. I wyll aduysse the to
feare / quake / and consydre With greate drede : the
miserable condicyons & penalytees of hell / the cyte
of the deuyll / that by the feare and drede of them : y
maye rise agayn from synne & be tourned vnto thy
lorde god with all thy herte / of the Whiche paynes
is to be knowen / that lyke as the soules that be
dampned hath the dyuersyte of synnes / so lyke wyse
is to theym dyuersyte of paynes. Wherof speketh
saynt Gregory on this wyse. One fyre of hell is to
be beleued / but it brenneth not all synners in lyke
maner. For eueriche one of them accordynge to the
greuoulnes of theyr synnes : shall suffre condygne
payne / as by one fyre / chaffe is brente / Woode is
brent / & Iron is brent / but not by one maner. The
fyre of hell is so inflamed and kendeled by the Ire
& wyath of y euerlastynge Iuge : that it shall neuer
be quenched / but dure euerlastynge / Wherof it is
spoken of Iobe the .xxi. chapytoure / the fyre of hell
shall deuoure them that be dampned whiche shall
neuer be quenched. **O**f the sharpnes of the fyre
of helle speketh saynt Sebastyaue / to whome an

auſſell appered ſayenge on this maner / this mate
riall fyre whiche we ſe and uſe dayely : is no more
vnto þ fyre of hell: then is the fyre that is paynted
vpon a wall lyke vnto the ſayd ſenſyble and vſuall
fyre. ¶ And Iſodoze ſayth that in hell ſhall be
a certayne byſſon of a derke and obſcure lyght: by
the whiche they that be dampned: may ſe in what
maner of wyſe: they ſuffre payne / but nothyng
by the whiche: they may Ioye. And the dampned
ſpyrytes ſhall ſe there in payne with theym: thoſe
people whiche they loued inordynatly in this worlde
to thentente þ lykewyſe as they had worldly
pleaſure inordynatly togyther: ſo they ſhall ſuffre
payne euerlaſtyng in hell / here may a queſtion be
aſked whether þ the dampned ſpyrytes may ſe the
glozy of ſayntes / to þ which anſwereth ſaynt Gre
goyre in an Omelie of the riche man that ſette all
his felicitye and pleaſure in eetyng and drynkynge
and inordinat apparell / laynge on this wyſe. It
is to be beloued that before the rewarde of the extre
me Iugement of god: the vnrightheſe people do
ſe the rightheſe people in reſte and quietneſſe /
and ſeynge theym in Ioye: they be not onely cru
cyfied by theyr owne payne: but alſo they be cruci
fyed by þ ſight of them in Ioye. ¶ The rightheſe
people and they that be ſaued ſeech alwaye the vnrigh
theſe people & dampned ſoules / to thentente þ theyr
Ioye maye encreaſe. For why: they beholde the
intollerable payne which by the greate grace and
mercy of god: they haue auoyde and eſcaped

And that knowlege or consyderacyon / shall be as
a matervall cause of theyr sorowe. And nothynge of
loue nor conforste. They shal also consydre þ synnes
that they haue comytted / wherfore they be damp-
ned / & they shall haue in remembraunce the good
dedes / whiche they myght haue done / and wolde
not / and for bothe they shall suffre payne. Forther
more in hell shal be two dyuers paynes / one is cal-
led pena dāni / whiche is þ wantynge of the syght
of god / the other is called pena Sensus / whiche
chryste toucheth in a gospel of mathewe þ. vii. cha-
pytoure sayenge euery tree that beareth no good
fruyte shall be cutte downe and caste in to the fyre.
Of the payne whiche is called pena sensus / spe-
beth saynt Gregoꝝy vpon the gospel of mathewe þ
viij. chapytoure. The dampned soule shall be caste
out in to the outwarde derkenesse. This sayd pena
sensus hath many dyuersytees of kyndes and as
I thynke innumerable / some of them be shewed &
spoken of in this wyse / in hell shall be colde vnhas-
ble to be ouercomen. Fyre neuer to be quenched /
wormes that be inmortall / intollerable synke / der-
kenes palpable / scourges of deuylls / the horryble
syght of deuylls / þ confusyon of synnes / and dys-
payre of all goodnes. The dampned soules shall be
full of euery sorowe and heuynes / they shal also ha-
ue contynuall wepyng in theyr eyes / gnastyng
in theyr tethe / synke in theyr nolethrylles / way-
lynge & crienge in theyr boyces / ferefulnes in theyr
eeres / bandes vpon theyr handes & feete / and a cō-

Myr of gold

I. iij.

eternall fyre and hete: in all theyr membres wher
of a certayne doctoure speketh on this maner / hell
is a dedely dyche or pytte: heaped full of all paynes
& wretchednes. And as it is wyrtten in ꝑ. xiii. cha
pytour of ysaye / euery dampned soule shall be fea
red of other. Thy faces and countenaunce shall be
flamynge as fyre. It is wyrtten in ꝑ. ii. chapytour
of Baruch / ꝑ theyr faces shall be blacke of ꝑ smoke
and accordynge to the same: it is spoken in thr. ii.
chapytour of Iohell all the faces of synners shall be
toured as blacke as a pottle. Also the sharpenes of
the paynes of hell maye be / conlydered by the we
pyng and gnastyng / of teeth by ꝑ desyre of deth /
by the eatynge of theyr tonges and by the blaꝑhe
myng of theyr maker / With many other that be
there to come / as it is open in many places of scrip
ture / wherof it is wyrtten in the appocalyppe the
xix. chapytour on this wyse. For the greate and in
tollerable sorow: they dyd eate theyr owne tonges
and blasphemed god of heuen: for theyr woundes
& tribulations. The sharpenes of theyr payne shall
be so grete: ꝑ they shall dyspyse lyfe whiche is na
turally desyred of euery creature: & desyret deth
that euery creature naturally doth flee. As it is
wyrtten in the appocalyppe the. ix. chapytour / in
thoo fearefull dayes and atte that fearefull tyme:
men shall seke deth: whiche they shall not fynde /
they shall desyre to dye: and deth shall flee frome
them / saint Crisostome sayth on this maner / what
shall we doo there / what shall we answer / wher

re nothyng is but gnawynge of teeth / howlynge
and wepyng / no helpe to be gotten / to late to do pe
naunce. On euery syde & in euery parte vexed inces
sauntly with paynes intollerable / and neuer to has
ue ony parte of solace. ¶ There shall no creature
appere befoze oure eyene / but onely the mynesters
and tourmentours of hell / to mynster paynes in
euery syde / and that worst is of all / there shall be
no coforte of theyr nother of syght. O good lord
what feare shall be to them that shall suffre these
paynes / What brekynge of bowelles / What cruell
sponge of membres / What & how many dyuers cru
eltynges shall be in euery sensyble parte of body &
soule / truly no creature maye expresse by ony me
ne. Saynt Crisostome spekyng of the losse of the
syght of god : Whiche is called pena damni sayth
these wordes perauenture some & manye folke do
thynke no payne to greate of these forsayd paynes
yf they myght escape y daunger of hell / but I call
moche more greuous paynes than hell / to be remo
ued excluded and caste oute frome the grace of god
frome all goodnes prepared and made redye for
good and holy people. And moost of all / the pene
tyon and lacke of y syght of god / to be hated of chri
ste / and to her of hym this ferefull worde / I knowe
you not. Forsothe it is better a thousande tymes
to suffre lychtenyng / thenne to se that blyssed
lord full of mekenes and pyte agaynst vs as our
aduersarye / and to suffre the eyen of all tranquils
lytne and reste to beholde vs. ¶ O meke some of

god / We be seche the / lette vs not suffre these paynes / nother haue in experyence / the intollerable and horryble tourmentry / Woo shall be to vs that thynke not : nother haue any remembraunce of these fore sayd paynes.

For We do nowe as men that by neglygence / and thynketh theym selfe sure / takynge no hede of body nor soule / but goeth without let / into the sayd paynes of hell. Peraventure some man wyll saye that it semeth god to be vnygh Wyse: for y / y man is punysshed eternally for one dedly synne done in one houre / saynt Gregoꝝ asketh the sayd questyon / and geueth solucyō to it on this manere. Almyghty god whiche is a streyghte Iuge / doeth not consydre the wordes of men onely / but also he payseth the hertes.

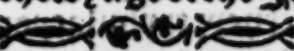
And so it is that yf the wycked people myghte lyue in this worlde euer / they wolde perseuerauntly contynewe in theyꝝ Wyckednesse / and neuer amende them selfe. **F**or truely they that neuer wyll leaue synne / sheweth and despyeth alwaye to lyue in synne. **T**herfoze it longeth to the grete ryght wysenes of god / to punyshe theym by eternall payne / whiche in this lyfe wolde neuer be out of synne. **A**nd that none ende of payne be geuen too the synfull creature / that whyles he lyued here in this worlde wolde haue none ende of synne. **A**nd an other reason why that one dedly synne byndeth a man to eternall payne maye be taken consyderynge hym to whome the offence is done whiche is the god of all goodnes and myght

¶ And for so moche they geue more thankynge
vnto theyr creatour & maker: In how moche they
se þ payne in other which they sholde haue suffered:
yf they had done as they dyd: and made no satys-
faction before they departed this miserable worl-
de. And as þ same saynt Gregory sayth in an other
place. The open payne of theym that be reproued
of god: doeth not frustrate nother hurte the blysse
of theym that be saued: for why: there shall be no
compassyon of misery: and þ Joye of thole blyssed
soules maye in no wyse be made lesse. ¶ And all
though those blyssed soules be mercysfull of theyr
nature: neuertheless they be so Joyned togyder in
so grete ryght wysenes: that in no wyse they maye
be moued to the dampned soules With ony com-
passyon or pyte. And more ouer it is added: that
then the mysery of theyr chyldre: of theyr father &
mother: and of theyr wyues: shal not make þ blyssed
soules to be sorre: the dampned sprytes before
the daye of Iugemente shall se the blyssed creatur-
es: not in that maner wyse to knowe theyr Joye
what it is: but onely they shall knowe theym to be
in a Joye vnhabable to be tolde: and by that syghte:
they shall sore be crucyfied: gretely Inuenge: the
greate felicyte of blyssed soules: by þ syghte of the
godhede: of þ which syght: þ dampned sprytes
shall be depriued: & theyr payne shall be in no wyse
diminished but encreased: by cause they shal haue
in mynde the Joye of the blyssed creatures whiche
the Joye they dyd se in the Iugemente: or before

Wy of golde.

I. i.

the Iugemente/and that shall be to theym greate
tourment and payne. And mozeouer they shall be
scorged: in that they shall se theym selfe: to be repu-
ted and taken as vnworthy: to se the Joye whiche
the holy sayntes dothe se continually. A questyon
maye be asked Whether the dampned soules may
se and knowe what is done in this worlde/ to this
Saynt Gregory treatynge vpon this repte/ Iobe
p ix. chapitour. ¶ They do vnderstande Whether
theyr chyldren be noble/ or vnnoble: saythe on this
maner / they that be aloue in this worlde knowe
not where the soules be of theym that be deed / so
lyke wyse: they that be deed knowe not the dyspo-
sicion of theym: whiche be lefte on the erthe. For
the lyfe of the soule is farre frome the lyfe of the
fleshe. Neuerthelesse it is to be knowen: that they
whiche haue the inward knowledge of the cleu-
nesse of god: may in no wyse be ignorant of our
warde effectes or dedes. ¶ And for this cause
it is to be thought that the good people in heuen
dothe se what is done amonges earthely creatures
in the worlde. ¶ And not the dampned people per-
chaunce thou wylt saye the Joye of the soules that
be saued: is a greate waye forther frome the sou-
les that be dampned: then the actes and dedes of
the worlde / wherefore they myght se soner the de-
des of the worlde: then the Joyes of blyssed soules.
It is answered on this wyse / that those thynges
whiche be done in the worlde: maye not greue
vex the dampned soules nothyng so moche as

they myght se them: as the beholdinge of the Joye
that the blyssed soules be in. 

¶ Therefore they be not shewed to them / vifibly.
These be the suffraunce of god suche thynges that
maye increase moost they: sorowe / but nothyng
that sholde be to they: Joye or conforte. Some per
auenture wolde aske this questyon Whether the
dampned soules in helle: wolde that euery crea
ture sholde be dampned as they be. To this maye
be answered / that lyke as perfyte charyte is con
uenient and accordynge / euer to be with the holy
soules: So amonges þ dampned soules: shall euer
be perfyte hate and enuye / then thus / the holy and
blyssed soules shall euer Joye in all good dedes: &
on the cōtrary: the dampned shall be so: for euery
good dede. The consyderynge of the Joye & felicitye
of sayntes: is to them greate affectyon. Therefore
they wolde all good people sholde be dampned / the
mye of them shal be so greate: þ beyng in eternall
payne they shall enuy þ Joye of they: neyghbours
that be saued / & of them w whom / they haue ben
conuersaunte in this worlde. A questyon myght
be moued Whether the dampned soules wolde ha
ue they: neyghbours acquayntaunce dampned with
them as well as all other. It maye be answered
thus / þ they be not so enuyous to they: acquayn
saunce or neyghbours: with whom they haue com
mytted and vled sensuall pleasures and delytees
in the worlde: as they be to all other / wyllynge to
haue theym dampned as they be / for this cause.

If there companyons sholde be dampned as they
be / they: trybulacion sholde be encreased accyden-
tally / in so moche as they that be dampned / were
parte takers With they: acquayntaunce of they:
pleasures & vycious concupyscence in the worlde /
they must of equyte be parte takers of they: payne
and so sholde they not onely suffre sorowe for they:
owne gylte / but also for the gylte of they: felowes
and acquayntaunce . An example is put of þ damp-
ned ryche man / Whiche beyng in payne eternall
desyred þ his brythren a lyeue myght haue knowe
leyge what payne he endured / to thentente they
myght haue grace to saue theym selfe / for yf they
sholde be dampned With hym which was þ cause
of they: mysooyng in this worlde / his payne shol-
de be encreased / for he sholde suffre With theym
parte of they: payne & thought by the multytude
of þ dampned soules the payne of eche one of them
syngulerly is encreased / yet they: enuy & hatred is
so grete that they coueyte more to suffre trybulaci-
on and tourmentry With a greace multytude: then
With one alone . for it is a comyn sayenge Wiet-
thes be be glad and desyrous to haue felowshyp in
payne . A questyon myght be moued / whether they
that be deed (namely that be dampned) may knowe
or haue any remembraunce of those thynges that
they had knowledge of in the worlde . To this may
be sayd that in the dampned soules shall be a cōs-
deracion of thynges which they dyd knowe before

¶ Therfore the offence doone: is worthy eternal
payne. For as Aristotyl sayth in 5. bu. of his ethy-
c. In how moche the pson is greater in dygnyte to
whome the offence or trespase is doone: so moche
more it oughte to be punysshed. And crysostome ac-
cordinge to the same sayth / an Iniure or wronge
done to a persone: is to be considered as the perso-
ne is. A lytell offence done to a grete persone in dyg-
nyte: is grete / and a grete cryme comitted to a sym-
ple bodye: is compted but as a lytell faulte. O my
dere and well beloued frende: knowynge and ofte-
rement bypnyge in thynne herte these paynes before
reherfed besely take hede & se: for þe helthe of thynne
owne soule. And euer beholde inwardly the grete
paynes of helle to be beleued / consydre in thy selfe
what thynges be profytable & holsome to thy soule
in / whether it is better to weyle to be sorow / and of-
fer to aske mercy for thy synnes in this worlde: than
to wepe euerlastynge in fyre / wout remedy or pro-
fyte / thou shalt deserue in shorte tyme of this worl-
de: yf thou wyl / by penaunce and sorowe for thy
synnes: for geuenes / & euerlastynge conforte. Ther-
fore be sorow thy synnes here in this lytell tyme: to
thentente þe maye hereafter be deliuered frome the
sorowe euerlastynge. Make thy selfe in this worl-
de: that peraventure thou be not made meke in
the paynes of hell / and beaste in to the fyre vnha-
ble to be quenched. Blissed is that creature that in
this worlde hateth and maketh hym selfe redy to
be founde able at the daye of Iugement: with the

people that be worthy to be saued. And wretchen
is that creature whiche by his synne hath made
hym selfe vnhabable to haue the glorie of our lordes
at the houre of the daye of Iugement by þe power
of god: the clowdes shall take hy to heuen: body
and soule of them that be saued. And the deuylles
shall be take body and soule of the dampned crea-
tures: castynge them in to the fornaile of the byens:
nyngge fyre of helle. ¶ Who shall geue to myne
hynde a greate portion of water: and to myne eyes
the founten of teares: besely flowynge out: that I
my selfe maye wepe daye and nyght besekynge
our lord I be not foude vnstable in þe houre of his
comynge. And that I maye deserue: not to here
the fearefull sentence / of oure lord / when he shall
saye. Go from me ye that hath ben the doers of
wyckednesse. I knowe not what ye be / whiche
oure lord Iesu Crist: tourne alwaye frome vs
leueth and reygneþ for euermore. Amen.

¶ Here endeth þe myroure of golde. ¶ Imprimed
at London in the fletestrete / at the sygne
of the Sonne / by Wynkyn de Worde.
The yere of our lord. M. D. xxvi.
The .xxx. daye of Maye.

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